

LEVEL
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THE

PILGRIM EDITION

THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

SPECIAL FEATURES

The Child and His Friends

Character Building Opportunities
of the Summer Camp

A Symposium on the
Church and Cooperating Agencies
in the Community

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August, 1920

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(The last Sunday in September)

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THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

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VOL. I

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IF we can only come back to nature together every year, and consider the flowers and the birds, and confess our faults and mistakes and our unbelief under these silent stars, and hear the river murmuring our absolution, we shall die young, even though we live long: we shall have a treasure of memories which will be like the twin-flower, always a double blossom on a single stem, and carry with us into the unseen world something which will make it worth while to be immortal.

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—HENRY VAN DYKE, *in Little Rivers*

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The Editors' Outlook

THE September CHURCH SCHOOL will present a full account of the reorganization of the International Sunday School Association and the Sunday School Council of Evangelical Denominations effected at Buffalo, June 2, 3, and 4. For over a year a joint committee, made up of representatives from each body, has been at work on a plan of reorganization which would bring these organizations together in a working unity. At the annual meeting of the Sunday School Council held at St. Louis, January, 1920, the proposed plan was adopted by the Council, and a month later at Birmingham, Alabama, the International Sunday School Association also adopted the same plan. The meeting at Buffalo was to put the plan into active operation. This called for a reorganization of both bodies and this was accomplished in the three days' session at Buffalo. The Fellowship Banquet was happily called by the presiding officer a "marriage" feast and a hope was expressed that the golden wedding might some day be celebrated.

The closer coordination of these two organizations which represent the active Sunday-school work of North America is most significant. By the terms of the agreement the denominations are to be directly represented in the International Executive Committee and on the other hand the Sunday School Council Executive Committee membership is open to members from the International Sunday School Association, and the field forces of the denominations and the International Sunday School Association are also brought together in a cooperative way, thus bringing about a unity of effort and an elimination of friction on the field.

In a way the two organizations are now working under an interlocking directorate with an interlocking membership. It is the expressed intention, however, of both bodies to lose their identity in one great organization just as soon as a method can be devised and the necessary steps taken to bring this about. This task was committed to the Joint Committee on Reference and Counsel for report at the next meeting of these organizations in January, 1921.

It is no small task to effect a union of forces involving thirty different denominations which are represented in the denominational Sunday School Council and in an association which is so well organized and which has been in existence as long as the International Sunday School Association, but this task has now been accomplished; the next step is the promotion of a North American Program of Religious Education which will meet the needs and opportunities of the Protestant children and youth of America. To this program the next meeting of these two organizations will address itself.

MANUALS of interchurch work are increasing in number with the growing recognition of the importance of interdenominational cooperation in the local community. The Commission on Interchurch Federations of the Federal Council of Churches is en-

gaged in revising its manual of interchurch work published in 1917. Of interest to interdenominational Sunday-school forces in this connection are the changes which will appear in the report of the sub-commission on a department of religious education included in this standard text-book for local federation secretaries. Whereas the statement of this sub-commission made four years ago undertook to give specific directions to local federation secretaries concerning their method of procedure and the form of organization to be advocated in the local community, the report this year does not undertake to present a standardized program or blue print of organization and procedure. Recognizing the complexity of the problem of community organization, together with the rapid progress making in the field of religious education, the report directs the attention of federation secretaries and other interchurch workers to certain aspects of religious education common to every community. It points out specific problems which every local interchurch group must face. It indicates points of confusion that exist in every field, issues that are sure to be raised and which must be settled. The resulting suggestions are the product of group thinking on the part of the sub-commission and of the convention held in Cleveland, Ohio, recently. The September issue of THE CHURCH SCHOOL will present in full the final report of this commission.

TO abolish child labor not merely by prohibiting employment, but by providing suitable education is the aim of the Stay-in-School campaigns now being carried on or just completed in twenty States in cooperation with the Children's Bureau of the United States Department of Labor. The campaign is to be followed in the fall by a Back-to-School drive in order to round up the children who fail to report at the opening of school, since the influence of vacation work in leading to permanent withdrawal from school has been strikingly shown.

The campaign is being carried on in accordance with local needs and resources. Moving pictures and slides are being utilized in some places to show the harmful effects of too early work and the advantages of schooling. Posters and leaflets urging children to make wider use of the vocational courses offered in local schools are being distributed. Leaders in vocational guidance and placement work are giving talks to seventh and eighth grade pupils on the advantages which school training gives when the boy or girl enters the working world. A ruler, called a Rule for School, showing children why, for the sake of their future, they should stay in school until they have at least enough education to enter a skilled occupation, is being furnished local committees by the Children's Bureau.

The twenty States carrying on campaigns are Alabama, Arkansas, California, Connecticut, Delaware, Illinois, Iowa, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Montana, Nevada, New Jersey, North Dakota, Rhode Island, Tennessee, Texas and Wisconsin.

Christianity a Teaching Religion

IN the age-long process which we call civilization, religion and education have been the principal factors; and they have been from the beginning inseparable. Religion has furnished the chief inspiration and the greatest motive power for human progress, while education has been the most important means and method of its achievement. Both are expanding concepts which together appear at every turn in the road of civilization's advance, enriched, and more compelling in their importance for the understanding and achievement of man's high destiny. In our day they have been tested anew by a supreme world catastrophe. But we need have no fear of the outcome. From the turmoil and confusion of the recent past, religion and education are emerging once more enlarged and with new world meanings.

REILIGION itself advances chiefly through education; and formal education, in turn, finds its most constant and greatest support in religion. All education is at first religious, in the sense that religious ideas and motives dominate the educational effort of all primitive peoples. As civilization progresses there is a gradual and steady increase and differentiation in the content of formal education, and a corresponding expansion in the educational aim. This is due in part to the fact that the practical activities of life in the social group, the family, the clan, the nation, become constantly more complex and gradually demand separate recognition in the theory and practice of formal instruction.

The degree to which religion continues preeminent in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of Hebrew national life and the secret of Israel's incomparable influence upon the religious and the educational development of the world. Like the Jewish religion in the days of its ascendancy, Christianity is preeminently a teaching religion. Vital Christianity is always and everywhere an educational force. Religious education is a major element in the total program of Christian advance. The achievements of Christianity are ultimately educational accomplishments by means of which both the individual life and society come gradually to a fuller, higher self-realization and to an experience of the life more abundant.

JESUS was more than a teacher; but he was a teacher first. That is how he spent his time. To his contemporaries he appeared as a Jewish rabbi of exceptional influence and popularity. He used the teaching methods of the rabbis; he gathered about him, as did they, a group of chosen disciples whom he trained and taught more explicitly with a view to perpetuating through them his own influence and work. His followers called him Rabbi and Master, and the

scribes and Pharisees conceded his popularity and power. He taught, as did the rabbis of his time, in the temple courts, in the synagogue, in private, and on the public highway, as the exigencies of the case demanded. His textbook, so far as he used any, was the same as theirs; his form of speech (parable and connected discourse), manner of life, and methods of instruction were theirs. Yet into his message and method he put a new note of authority that challenged attention and inspired confidence. Breaking with the traditions of the past, he substituted for devotion to the letter of the law an interest in men, with boundless sympathy for their misfortune, abiding faith in their worth and high destiny, and earnest solicitude for their regeneration and perfection. Where his contemporaries and even his own followers saw only "as in a glass, darkly," he saw clearly; and his view of God and the world, of human life and human destiny has been cherished through the Christian centuries as a divine revelation vouchsafed the world in him.

VIEWED from the intellectual side, it was the life philosophy of Jesus that made his teachings imperishable; esthetically considered it was the compassionate tenderness and solicitude of his message that drew the multitudes to him; judged from the standpoint of will it was the example of his life, its purpose, its purity, its helpfulness that caused men to follow him, and tested by its immediate and lasting social influence it was the doctrine, the ideal, and the example of human brotherliness and divine sonship that made Jesus the pattern of the great teachers of mankind in every age.

IT is no wonder, therefore, that Christianity became a teaching religion. The division of labor in the apostolic church provided for teachers, both laymen and clergy, set apart for this specific task. The apostles considered their work to be largely that of teachers. The apostle Paul in contemplating the Old Testament writings together with the rapidly increasing volume of early Christian literature, reminds Timothy that "every scripture inspired of God is also profitable for teaching." Even the content and form of apostolic religious instruction is in part preserved in the books of the New Testament, some of which, as for example, the book of James, were evidently intended primarily as textbooks of Christian instruction. The Master's final commission to his disciples had been to "teach all nations . . . all things whatsoever he had commanded them." With these words Jesus placed upon his disciples and upon all who in the years and centuries to come were to carry on his work establishing among men the Kingdom of Heaven, a life-long and world-wide task of Christian education. The final command of Jesus is the charter of the Christian church as a teaching institution. Ever since, the Christian education and the advance of the Kingdom have gone hand in hand.—Henry H. Meyer.

What Older Boys Say About the Church School

An account of an Older Boys' Conference in which such questions as "The Value of the Church School," and "Why Older Boys are Not Always Found in the Church School," were discussed. In planning the work for the coming year, leaders may well keep in mind some of the suggestions offered by the boys.

IT has been increasingly evident the last few years that the church school is not holding the older boys.

One denomination alone reports a decrease of 60,581 girls and boys in its school enrolment, most of whom are in the teen age. This matter is on the heart of all workers in this field, but we are still in the dark. There are, however, a number of experiments being made which should be kept before the church leaders.

The Boys' Conference

In Worcester, Massachusetts, they decided to go to the source of the difficulty and find out what the boys themselves had to say about the matter. An invitation was sent out to the pastors and superintendents of the church schools, giving them the opportunity to send one delegate to a conference which was to be held in a quiet village where no outside influences would detract from the interest of the conference. No speakers were to be taken along. The whole conference was to be given over to the boys, under the direction of the men in charge. Papers were to be written by the boys on the various topics, in order to open up discussion.

The topics for discussion were as follows: "What is the Value of the Church School?" "Does the Church School Contribute to the Spirit of Worship?" "How Can We Attract and Hold Older Boys in the Church School?" and finally, "What Can We Do?" The group was not an exceptional one, but represented the average church-school boy, between sixteen and twenty years of age. In leading the discussion, the leader was instructed never to answer a question or suggest an answer, so that the replies would be the boys' own.

The School Worth While

The paper on the "Value of the Church School" was given by an employed boy who had had but two years of high-school training. After thoroughly discussing his paper and other questions which came up, they decided very emphatically that the school was worth while for the following reasons:

First, the church school was worth while because it was a power for good. They thought this power was manifested by the bringing before the boys examples of men who won out, showing the things that had to be overcome, the results of weakness and the rewards of the faithful. It was the place where proper social relationships were taught and where the brotherhood of man was urged. It was a stabilizing influence for right living and a place where desirable friendships were made.

The second reason was that it was the recruiting place for the church, and that in itself they felt to be worth while.

Again, it taught service by using its members to bring

By Lawson F. Reichard

in others that they might benefit by the power the school exerts. It developed Christian leaders and stimulated sacrifice for the less fortunate.

The fourth point was particularly interesting. This was that the church school helped one in business. The reader of the paper, however, emphasized the fact that although it undoubtedly would add to one's business, that was a low motive and not to be countenanced. The thing that they emphasized was that it stimulated honest business, which must be the backbone of our financial system.

Fifth, they felt it was the one place where the Bible was taught.

The second session of the conference was on the subject, "Does the Church School Contribute to the Spirit of Worship?" There was only one favorable reply to that question. They said the opening exercise was cut and dried, and that they paid little attention to it. The class work was either inspirational or educational, and the devotional side was never attempted. I wonder how many cities would have the same verdict passed on their church schools by their young men.

Questions for Discussion

The third session began to get down to solutions. "How Can We Attract and Hold Older Boys in the Church School?" They started at this question from the negative side. They tried to find the things which kept boys away. They found twelve reasons which were as follows: (1) uninteresting lesson; (2) wants to rest or play on Sunday because he works all the week; (3) no variety; (4) lack of welcome; (5) outgrows church school; (6) thinks church school boys "goody-goody"; (7) because chum quits; (8) equipment; (9) lack of discipline; (10) interference by kids; (11) hour of meeting; (12) girls.

Uninteresting lesson: The difficulty under this reason was three-fold. I give them in the order of their importance—teacher, text, and personal preparation. They emphasized that a teacher had to do more than teach. The teacher that did not know the boys' problems and show a real interest in them could not hold the boys. The boys must feel that the teacher looks upon them as a group of individuals and not simply a group. This interest must be more than an interest for the boys' spiritual welfare. It must reach their social, educational, and physical interests as well.

The text quite frequently proves a deterrent factor. There could be drawn from the conference no unified idea of what should be taught. The boys concluded, however, that each class should have a program committee to work with the teacher, so that he might get the true expression of the boys as to the vitality of the subject matter to their lives.

(Continued on page 48)

When Is the Twig Bent?

"**A**S the twig is bent" has been written and quoted for many a year. It was a precept accepted and acted upon by the parents of days that are gone, and to it, transformed by their earnest spirits into a practical basis for the training of their children, we owe many of our finest and strongest souls, the men and women who have lived greatly and served truly.

By Margaret Slattery

The Necessity for Patient Effort

As one looks into the homes of the parents of our own day, despite his eager desire to have it otherwise, he is compelled to acknowledge that he finds little evidence of general effort to *bend the twig* and much of the effort that is made is haphazard and weak. One cannot bend a twig in a moment. In a second one may break it. To bend it wisely and sanely requires constant, unremitting, patient effort, as any one knows who has observed the gardeners training the young peach trees to spread out along the wall where one day with the sun shining down upon their branches they will bear rich, luscious fruit. It is the capacity for constant, patient effort that the parents of our day seem so woefully to lack. The twigs are being bent this way and that, or are allowed to grow as chance shall direct.

If only it were possible, upon the sudden realization that the twig has been bent or has grown in undesirable fashion, to seize it, straighten it out and arrange for its permanent growth in the right direction, all training of youth would be an easy matter. But, alas, the thing cannot be done—if the twig is bent, changing it is a slow, painful, not very promising task.

The Invitation to Think

This study on the bending of the twig is an invitation to think. It is given to all parents, teachers, churches, communities. It is more than an invitation, it is a challenge. We are not thinking very deeply as a people today—not as deeply as we were when cannon thundered over France and dull gray giants sped silently over threatening seas, loaded with young life that had gone out to do great deeds. If we were thinking, we would look with grave foreboding at some things that now we pass by lightly. We would not read so carelessly the figures that record the loss of public-school teachers this year, the shocking overcrowding, the fire hazards offered by hundreds of school buildings, the thousands of children without instruction where instruction is most needed. We would tremble for the future in the presence of the tottering of what men have called the "bulwark of the State." If people in general were thinking, they would not tolerate the statistics of juvenile delinquency, the evidences of hoodlumism and rowdyism. If the people—all the people—were thinking, the hours spent in useless wrangling over party politics in legislative halls would stop for a period and men would move to save the nation that is to be. It is because there is so much that needs attention that those who read this

page are asked to think about the question that serves as the subject of the study. It may be that out of the thinking of some who read shall come action that shall help solve the problems that stalk abroad defying solution.

"When is the twig bent?" I am answering the question for the purpose of discussion. If the twig may be to us now the child, I answer without hesitation that the general bent is given before the age of seven and the bending is complete at twelve. After that it is growth and fruitage or the desperate struggle to change the bent which always leaves marks. If a boy has careless, discourteous, lazy, dishonest tendencies at seven, the chances are that at twelve, unless very skillful work is done, these tendencies will become characteristics. If a girl of seven shows envious, proud, deceitful, disobedient tendencies, the chances are that at twelve these will be her chief characteristics unless careful training shall save her.

Before One Is Twelve

One seldom stops to think how much of what he knows best today was learned before he was twelve. Every time I test a thousand people or more on their memory of dates it impresses me anew. The other day I asked an intelligent, cosmopolitan audience to raise their hands if they could state clearly the immediate causes of the late war, the date and place of its first battle, the names of four important battle areas, the date of arrival of our first troops in France, the date of the first offer of an armistice, the date of the first meeting of the Peace Conference. Had that audience been a class and marked in per cent on its test, not one would have passed. Yet these things all had happened within five years. I asked the approximate date, place and name of the discoverer of the typhus fever bacillus—not one could answer. The discoverers of other means of human betterment shared the same fate. Then I asked for the date of the battle of Hastings, the discovery of America, the sailing of the Mayflower, the settlement of Virginia, the cause, date, first battle and close of the Revolution, the battle of Lake Erie, the cause, first battle and close of the Civil War—I got them all, rows and rows of eager, confident hands. All these things they knew at twelve. I asked those who could say the Ten Commandments to raise their hands. There were a good many. Then I requested that all who had learned them after they were twelve to keep their hands up. There were three. In response to the same query on the books of the Bible, only one had learned them after twelve. I tried the first, twenty-third and one hundred and twenty-first Psalms, and only two had memorized them after the twelfth year.

The next catechism through which my long-suffering class had to pass was on hymns. The only hymns they could repeat, even in concert with confidence, were those they had learned at or before twelve. Of later hymns, they could give the first stanzas fairly well, of those in the more modern hymn books they could not repeat even the

first stanzas. "Where Cross the Crowded Ways of Life," or, "O Master, Let Me Walk With Thee," were but faint whispers when repetition was attempted. One more trial I gave them, and found that their ideas of heaven, of hell, of angels, of salvation, of Calvary were those that had been given them before they were twelve. Some of them had thrown away those ideas, but had not found any definite ones to take their places, and confessed that they dodged discussion of the subjects or always banished the questionings of their own minds.

It will help us to *think*, I believe, if we fully realize that with the majority of men and women, twenty-five and over, the things remembered are those taught before twelve. The arithmetic the man uses every day he got before twelve; if he could not spell before twelve or read intelligently in his mother tongue, the chances are he cannot do so now. The inflections of his voice, the type of vocabulary, the peculiarities of walk or habit were largely his before twelve. Great changes, under stimulus of inspiration and wise guidance, take place after twelve, of course, else the task of teaching would be rather hopeless, but the great opportunity to do work that need not be undone or done over, changed or corrected, but simply completed, comes in the first twelve years.

As the Twig is Bent

With these facts in mind, spend next Saturday afternoon in your motion picture houses observing the children twelve and under who are present, and make notes on what they are seeing. Walk up and down the streets in various sections of your city and note the places where children play, the games in which they are engaged, and the hours at which they leave the street for the shelter of their homes. You must be prepared to be astonished by the ignorance, folly and selfishness of many men and women who call themselves parents.

Go into your public schools next week and note how many children are in the care of one teacher in rooms where pupils are twelve and under. Is it possible for

her to do justice to her individual children or even approach it? If she has a small enough number so that you can answer in the affirmative, congratulate your city with all your heart.

On Sunday morning look about your church auditorium; note how many children twelve and under are present and put down the number for comparison with the number of children in the families of your congregation. Go into your church school, and with a prayer for eyes that see and ears that hear, note the instruction being given to those under twelve. It may be that the data you secure will impel you to plead with all who have time or talent, skill or money or any other thing, to give it for the bending of the twigs. It may impel you to persuade parents to come together for mutual help in the most delicate and important task on earth. Perhaps what you have seen and realized may send you to the men of your church and city to call them to face the facts and help you change those that menace the correct bending of the twigs. Whether or not you are driven to give your best in new efforts for the solution of this great problem of the hour, the fact remains that *there stands the child—the twig—yours now to manipulate, but perhaps never again.*

"O little child, O new-born denizen
Of life's great city,
Here at the portal thou dost stand
And with thy tiny little hand
Thou openest the gate
Into the future's undiscovered land."

What that future holds for both child and nation depends upon the skill, wisdom and unselfish consecration of those who bend the twigs. If the thought does not soon challenge parents and teachers to do their utmost duty by the child for God, humanity and the state, then all the efforts of economists and financiers, dreamers and statesmen, kings and presidents, will be doomed to failure. *As the twig is bent—and the average twig is bent before twelve.*

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows
That look towards the sun,
Where thoughts are swinging swallows
And the brooks of morning run.

Oh! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood.

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the wind are singing
In your sunny atmosphere.

For what are all our contrivings
And the wisdom of our books,
When compared with your caresses
And the gladness of your looks?

Ye are better than all the ballads.
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—Henry W. Longfellow.

Putting the "I" Into Ideals

Showing the Difference Between the Theory and Practice of Christian Training

A TEACHER was trying to help a pupil to the mastery of a rather complicated problem

in mathematics which had persistently baffled him. By careful questioning the teacher led the pupil to think his own way through the necessary process and, when the last step had been correctly described, said: "You have the idea all right; now work it."

The incident suggests a comparison between ideas and ideals, which it is well to make very clear, for we so often confuse the two in our practice of religious education.

The dictionaries define idea as a definite concept of something which is taken as the object of thought or consideration. An ideal is said to be that which is *adopted* as a standard of excellence, or *taken* as an object for ultimate attainment.

The idea and the ideal may both be described in the same words, but so long as the words express something that one merely thinks about, it remains an idea. Not until, by an act of will, by determined resolution, one decides that the virtue or habit or attitude thus described shall be realized in his life, does it become an ideal in the true sense of the word.

The Active Tense

Too much of our religious instruction lacks the note of activity. We are too easily content with talking to girls and boys about virtues in the abstract, possibly even getting them to learn certain phrases setting forth desirable principles of living, and then think that we are discharging our religious-educational obligation. We have just begun, and it is at least a question whether it would not be wiser to refrain from beginning unless we are prepared to see it through. It has a rather serious effect upon character to play with abstractions that never take concrete form in habits of conduct.

The Boy Scout movement starts the boy rightly when, upon becoming a member, he is required to take the Scout oath, with all its verbs, clearly suggesting and demanding action. "On my honor, I promise to *do* my best, to *do* my duty to God and my country and to *obey* the Scout law; to *help* other people at all times; to *keep* myself physically strong, mentally awake, and morally straight." Note the emphasis upon positive realization of the ideal. And the training which the boy receives in the troop is of the same active character. He has a Scout manual out of which he may learn the description of certain kinds of birds, but if he comes up for examination in the requirements for a merit badge in bird study, he finds that he must be able actually to identify these birds in the open. Boys have been known to attempt passing an examination in cooking by simply learning the recipes, but if the Scoutmaster is at all well qualified, the attempt does not succeed.

I wonder if it would have made any difference if in ad-

By Herbert Wright Gates

mitting people to membership in the church we had adopted some such tests instead of using so largely

forms that begin with "I believe in." I knew one Boy Scout who had evidently caught the spirit of his Scout training, and who, when he went before the committee of the church with the purpose of becoming a member, knocked at the door, entered, advanced to the center of the room, saluted the pastor, and said: "I have come to be sworn in, sir." I do not know just how clear his ideas of some of the doctrinal standards of that church may have been, but I do know that he had very definite ideals of loyalty to Jesus Christ, and in his own fashion, most truly manly because so genuinely boyish, he lived up to them.

A Test for Teachers

If a teacher gets this distinction between theory and practice clearly in mind, it will suggest a valuable means of testing the preparation of the lesson for teaching. Such a teacher will not be content with asking, "Do I know the points of this lesson?" or, "Can I make this lesson clear to the class?" The next query, without which the preparation will leave the lesson in the "idea" class, will be, "What act of service or mode of conduct does this lesson suggest that I may reasonably expect the class as a group or the individual members to express in their lives?" Then, "How can I suggest this in a way that will lead them to adopt it?"

A Neighbor's Club

A sample of this kind of teaching was given by a woman with a class of boys to whom she was a real leader. She was teaching the life of Jesus. Not content with a so-called preparation of lessons, week by week, she realized that she was teaching boys, not lessons, and that she had a great ideal to place before them, not a series of disjointed talks.

She went through the whole course before she taught the first lesson, reading the Life of Jesus in the four Gospels and also in one or two good books on the subject. Then she selected the scenes or incidents that seemed to have the greatest practical appeal to her boys as she knew them. These she prepared for as the strategic points in her campaign.

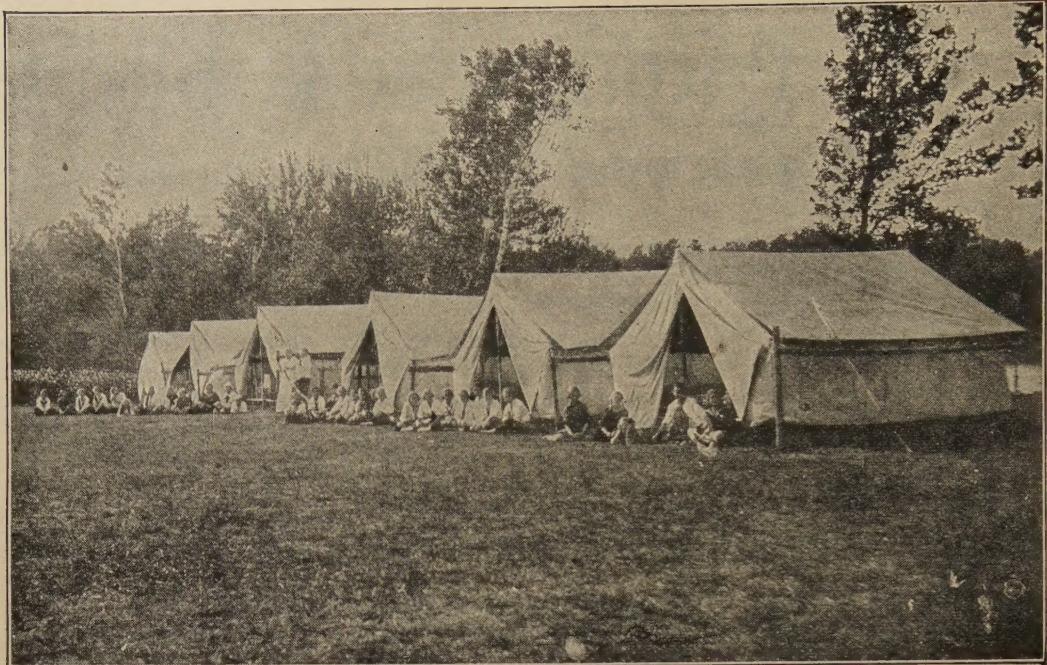
The story of the Good Samaritan was one of those selected for emphasis. She steeped herself in the atmosphere of that story until it possessed her. On the day it was reached, before beginning the lesson, she passed around slips of paper, saying, "Boys, will you please write on these slips your definition of the word 'neighbor'?"

This done, the slips were collected and, without a glance at them, she put them inside her Bible. Then—"I want to tell you a story that shows what Jesus said 'neighbor'?"

(Continued on page 47)

Through The Day At Our Camp

By
Maynard L. Carpenter



IMAGINE, if you will, fifty girls or boys living as one happy family around the waters of a pleasant little lake in New Hampshire. If you are more interested in boys, we will think of the four weeks of July. If girls are your preference, then we will think of August, for the activities are so much the same in the two camps that they can be told in the same story.

On the edge of a spruce grove, in a large open field and a little above the water, stand six large white tents. It is in each of these that eight campers live. With them is an "older brother or sister" on whom rests the responsibility of keeping that particular branch of the family happy and contented. This tent leader is an adult who is familiar with the life of young people. Usually a teacher, minister, or business man, he forgets the sterner and more sedate qualities of his calling and for the time being lives with his young friends as a chum and leader. The real "big sisters" for all the girls are the camp mothers. These splendid women are in love, sympathy, and care to each camper and leader what her own mother would be.

Winter Plans for Summer Work

At the head of the camp stands the director, and his duties are many and varied. All during the winter he must be planning and working for his cares of the summer. He must choose the leaders and camp mothers. He must plan the programs of the days and the months. He must plan the menus, and care for the providing of the food. At the camp he must ever be vigilant, watching out for the safety, the happiness, and, in fact, all phases of the welfare of the minds, souls, and bodies of those youngsters that have been given into his care.

Each tent is thoroughly waterproofed, equipped with a board floor and canvas bunks with hay mattresses; so, no matter what the weather, its occupants are always comfortable. Next to the tents where the campers live stands the dining tent where even those with "fussy appetites" at home are just natural girls and boys, and eat

all that is put before them. The menus are carefully planned and checked for their food values, but the best thing of all is that the food is cooked and served by one who knows how. There is no more loved person in the camp than the cook who knows how to cater to the needs and appetites of her campers.

The Day's Program

Of utmost importance is the day's program, for in order to get the most out of camp life there must, as the campers say, "be something doing every minute." In the quietness of the morning, not long after the sun is up, comes the "first call" from the bugler, and from the tents come sleepy yawns, a laughing "Good morning," a jar as some one jumps to the floor, and a cheery "Let's go" from the leader. The day is begun. Another call from the bugler, and all line up in front of their tents to have the leader report, "All present or accounted for." A bang from the saluting cannon and reveille by the bugler while the flag goes up and each person to himself takes once more the pledge of allegiance. Now for ten minutes of good army setting-up exercises, following which comes a dip in the lake when the last bit of sleep is washed from the eyes, and fifty fully wide-awake, full-blooded youngsters hurry to dress for breakfast. "Soupy, soupy, soupy," comes from the bugle, and there is a rush for the line, and oh! how they do eat.

After breakfast a talk by the camp director or a leader, a short reading from the Bible, a prayer that this day we may grow in favor with God and man, and the announcements for the day. These may include a hike, a water carnival, a baseball game, an athletic meet, a treasure hunt or some other event dear to the heart of every growing girl or boy. The members of some tent are then chosen for camp duties for the day, which include dish washing. The rest are dismissed to put their blankets in the sun, and to go fishing or anything else that may suit their fancy as long as they stay near camp.

In about an hour comes the call for instruction, and

divided into different groups they spend two pleasant hours in the various lines of instruction that are given. There are military science, first aid, photography, craft work, and nature study for the boys; domestic science, basketry, dramatics, first aid, and nature study for the girls. All this instruction is given tent leaders.

The morning swim comes next. Two instructors are in the water to help those who are not expert in the art. Two leaders are on the raft to watch out for those who are going off the tower slide. One is in a patrol boat, and there is another man on shore to see that all goes well. The "all out" call comes far too soon for most of the swimmers, but there is much to be done to get ready for inspection. This inspection is made by the director at noon, and has to do with the condition of the camper, his bunk, his baggage, and his tent. The tent winning gets extra on the dessert, and although no one actually needs this for the food value, it is fun to win over the other tents, and to tell them to "see how good we are." After dinner comes the siesta, or a quiet time when one can sleep, read or write home, but no running around and no noise. Ofttimes the leader has some interesting story to read.

The Best Part of the Day

Then comes the event of the afternoon, as announced at breakfast, followed by the afternoon swim and the most impressive ceremony of the day, "retreat." Assembly on the bugle calls them all together, and when the line is formed in front of the tents, "To the Colors" reminds all of the flag and the country. "The Sunset Gun" and "retreat" are heard as the flag comes down, and all stand at attention. No person ever stands this formation without a feeling of proudness for the grand old flag that means so much to us all. After supper come the twilight games. This is perhaps the most-enjoyed playtime of the day. Some play baseball, some go fishing, others for a short hike, others just rowing, but all are doing what best delights them.

At dark assembly calls for the evening campfire, and what a feeling of friendship there is as the fire burns

bright, and they sing the familiar songs of camp or listen to the tales of "over there," told by one or more of the leaders, or a

story read by some one else! The fire burns low, and the marshmallows are passed around to be toasted on sticks over the coals. There is a short message from the director, in keeping with the close of day, and then the "Call to Quarters" on the bugle. The Lord's Prayer, and then from over the waters comes the tune of some familiar hymn, as "What a Friend We Have in Jesus," followed by taps and then taps again, softly. As the echoes fade away and the last good night is said, who can know what resolves are made and what prayers are offered that the morrow may be even more worth while than this day has been?

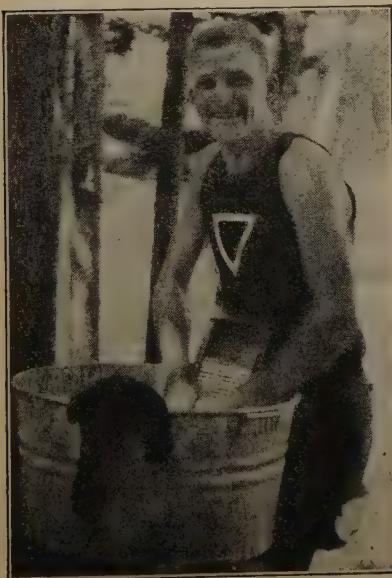
Special Events

There are many things not included in this outline of the regular day's program. Among them is the three-day hike for the boys; when, with blankets and eats, they take the trail that leads toward some distant mountain. The shorter mountain trips, the over-night hikes into the wilderness, and the "trimming up" of the village baseball team are all special events, and call for a special celebration upon their return to camp, tired but triumphant. This may be an Indian war dance around the camp fire or an evening swim.

For the girls the pageant is the big event. With the pines and spruces for a backcurtain, and the green grass for a stage, they show their guests, by act and dance, some story of the history of the country. They also have short mountain hikes, boat trips in a neighboring lake and special parts in the Grange fair, given by the village folk.

"The Camps of Proved Desire"

Such is the busy life at a girls' or boys' camp. But the biggest things of all cannot be told on paper—the friendships formed, the troubled minds that have been cleared by thinking in God's great out-of-doors, the growing bodies that have been strengthened by living in the open, and the faith in one's self that comes through contact with others. All these things make them want to "Follow with the others,
For the young men's
feet are turning
To the camps of
Proved Desire and
Known Delight."



A Leader and Friend



Taking the Trail



Acting a Story

"For the Girl"

What the Young Women's Christian Association Does For the Girl

If a man from Mars should drop off onto this planet and take a stroll through the city streets, looking with curiosity and bewilderment first on this side, and then on that, he might ask many, many questions that those who have walked the same streets all their lives could not answer.

"What," he might ask, seeing a bright blue sign, triangular shaped, "does that stand for?"

His guide, selected, perhaps, because he knew his city, might reply, "Oh, that is the sign of the Young Women's Christian Association."

"But what," persists the curious stranger, "does the Young Women's Christian Association stand for?"

"Oh, just girls." "Just girls? What do you mean?"

The guide, beginning to regard the visitor very much as a man looks upon an inquisitive child, answers, perhaps, in an uninterested way, "Oh, I don't know, just girls."

Nor is he the only one who doesn't know. If there is a family in which a girl goes to a Young Women's Christian Association for swimming, the relatives get a hazy notion that the Blue Triangle is something nautical in nature, and nothing more. If the girl in another family tells at home of the lunch she ate at a Y. W. C. A. cafeteria, her mother forms the same mental picture of the Association that she has of a Childs' restaurant.

"I am taking sewing at a Y. W. C. A.," yet another young girl says to a group of her friends, who learn for the first time that sewing is taught there. Few people know all of the purposes of the Blue Triangle, every one

By Frances L. Garcide

viewing it only from the angle of what it is doing for the girl in the house. The stranger from Mars might walk until he was exhausted before he could find one person who could tell him the whole story of what the Young Women's Christian Association does for girls.

"It is like a mosaic," he complains, "and I must collect a little bit here and another little bit there before I can make a complete pattern."

The Blue Triangle stands for the all-around development — physical, mental, social and spiritual — of thousands of girls and women in most of the countries of the globe.

To the girl in the city it means an attractive, well-equipped building where she may swim or exercise in a gymnasium. That girls avail themselves of this privilege is demonstrated by the fact that last year there were seventy thousand girls enrolled in Young

Women's Chris-

tian Association gymnasium classes, and nearly ninety thousand in swimming classes in the United States alone.

At a city Young Women's Christian Association a girl may study stenography, or learn dressmaking, or Spanish, nor need her studies stop here, for thirty-seven subjects are taught in the Ballard School in New York. And after she has fitted herself for employment, the employment secretary stands ready to find her the job she needs and the job she fits.

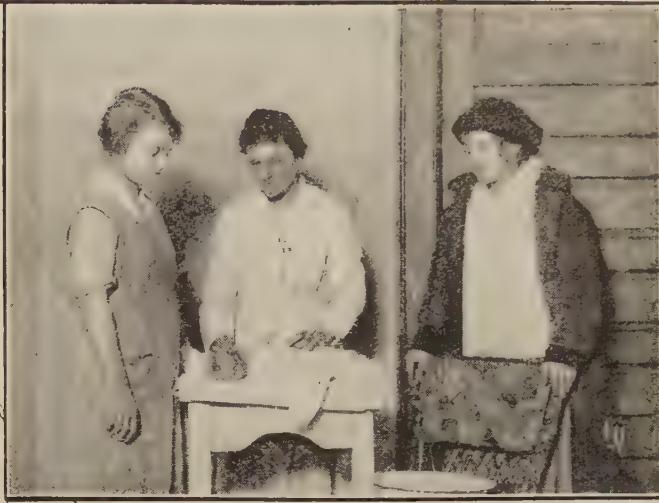
The Association also provides a cafeteria, a comfortable community home, an investigated, approved room registry for the girl who prefers to live outside the Association Home, and an inexpensive house in the country where she may spend her vacation.



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Beefsteak and coffee on the beach, Young Women's Christian Association City Conference, Asilomar, California.



Class in home nursing—Duncan Mill Village Center, Greenville, S. C.



Peet Soap factory girls having week-end party at Industrial Camp of Young Women's Christian Association, Kansas City, Kansas.



Domestic Science, at the Polish Samaritan House of the Young Women's Christian Association, New York City.



Information Desk at the International Institute of the Young Women's Christian Association, Jersey City, N. J.



Young Women's Christian Association Club girls playing punch ball in Central Park, New York City.

Under the auspices of the Y. W. C. A., girls in the country are organized into helpful, self-governing clubs, all with the ideal of service and personal and community advancement.

The Association realizes that the young girl of today is the potential leader in the community of tomorrow. As she thinks, acts, plays and lives so will her community; for the town or village or country district in which she lives will not often rise above her standards.

After years of experience in working with girls the Young Women's Christian Association has come to the conclusion which it offers to girls everywhere, and that is that the aims of a club should be: First, Health; second; Knowledge; and third, Spirit. The expression of these aims should come through Service—in the home, in the school, in the community, and in fact in the nation at large. For the object of all these Young Women's Christian Association clubs for young girls in school, or in industry is to make real citizens out of the American girls of today.

The Blue Triangle swings over a house that is a home for the girl in industry. During the past eighteen months 300,000 girls have taken part in the activities of industrial service centers. Through this service, the girl in industry may belong to self-governed clubs where she is given the same opportunities to develop leadership as are given to the professional woman or to the woman of leisure, through the Federated Women's Clubs. There are special classes for the girl who went to work at fourteen, where she may make up the shortages in her education, and summer councils, where the industrial girls may discuss the problems and the plans that are vital to their lives while they have pleasant vacations in the country. The Blue Triangle gives the college girl an opportunity for Christian leadership. To the colored woman the Association extends the same opportunities,



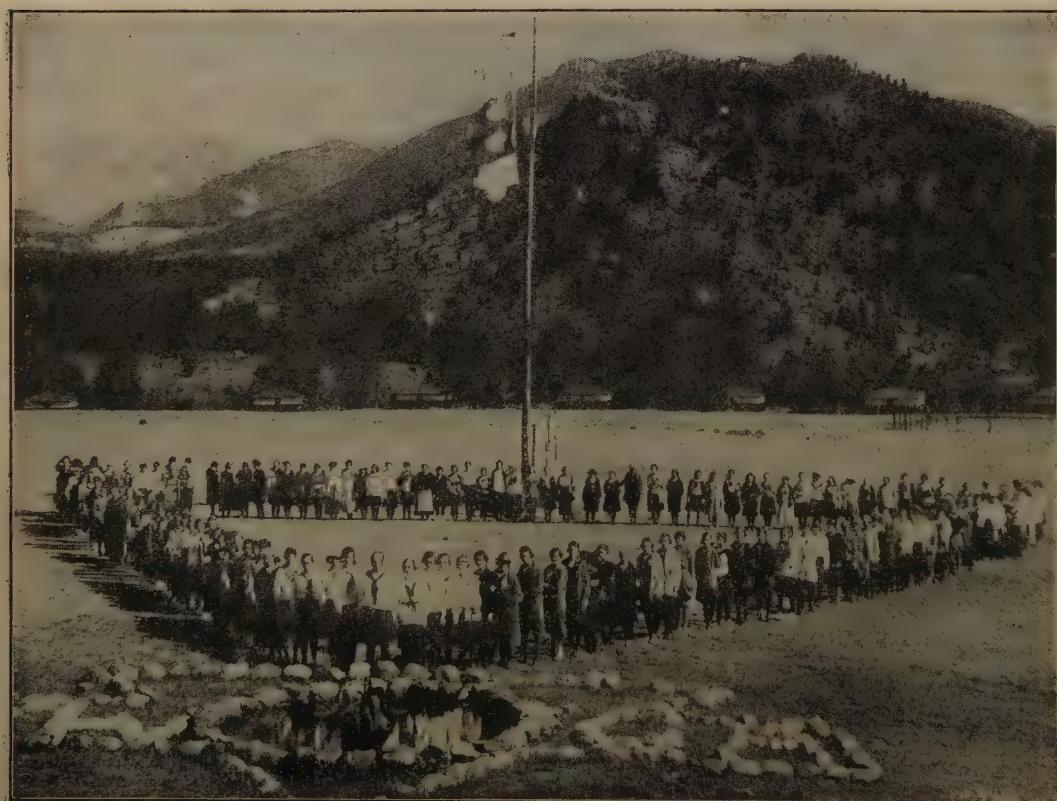
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Girls going to work after luncheon and spending a short rest period at the Y. W. C. A. Industrial Center, Long Beach, California.

activities, and responsibilities as it does to her sisters

of the white race. To the foreign-born woman it is the door through which she steps into closer association with American-born women, the true spirit of Americanization carried to the alien who sits aloof in her home because she so often lacks the friendly hand to lead her out in the community of which she is a new important part.

The Young Women's Christian Association means similar hopes and plans for the women of forty-seven other countries. To all girls, all around the globe, it means a closer companionship with nature, with each other, with God. And it means a happier, healthier womanhood for your daughter, for the girls of your town, your city, or your county, and because a happier, healthier womanhood, therefore a better city, a better nation, a better world.



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Flag Raising Y. W. C. A. Younger Girls' Conference, Estes Park, California

The Christian Citizenship Training Program

By A. J. Gregg

OUT of many years of experiments with efficiency tests, standards of attainment, and other methods of setting goals and measuring efforts of boys toward physical, mental and spiritual growth, has come the Christian Citizenship Training Program.

The program has graded tests or attainment standards in physical, mental, devotional and service activities for boys from twelve to twenty years of age, dividing them according to age in three groups. The Handbook for Pioneers sets the standards and minimum requirements for boys of twelve, thirteen and fourteen years of age, and the Manual for Leaders, Pioneers, gives the leaders of this age suggestions on the use of the activities in the Handbook. The Handbook for Comrades carries the higher standards and requirements for boys fifteen, sixteen and seventeen years of age, and the Manual for Leaders, Comrades gives various successful methods of dealing with this age boy whether he be found in city, country or industry. The Handbook for Citizens and Manual for Leaders, Citizens are not yet formed for older boys, eighteen, nineteen and twenty.

A Program, Not an Organization

The Christian Citizenship Training Program is a program and not a new organization. It comes to a Sunday-school teacher, to a Boy Scout leader, to a boys' club leader, and all varieties of boys' clubs with rich suggestions of activities in which boys are interested. It challenges boys to strive for ever broadening interests through expression in worth-while activities under a fourfold development idea.

The program furnishes a common basis of action for the work with boys in a single church or a group of churches. It provides opportunity for competition between boys' groups of the same age in a single church or in a group of churches which may become interested in forming a local cooperating committee and adopting the program as a common basis upon which to do a united piece of community work for boys.

The program has been developed from the Young Men's Christian Association's experience with boys but the partnership of any or all Christian agencies interested in boys' work is sought so that the program can meet the widest variety of boys' needs in the largest number of places where it can really render a service to boys.

Boys' Needs and Interests Differ

Recently in a city where the use of the interview method of the Christian citizenship training program was being demonstrated, two boys of the same age were interviewed in adjoining rooms. The first boy, A, was from a privileged home. The second boy, B, was from a much less privileged home and was a Christian boy. The same set of questions revealed the following impressive difference between the boys:

A was following a crowded social schedule, and taking part in the activities of his high-school club. B was a leader in the leaders' class of the Y. M. C. A., and was getting all of his social contacts through his leisure time in the Association building. A loved his home, his mother, longed for more companionship with his father, and recalled, as one of the bright spots in his life, the two-weeks' automobile trip which he and his father had planned and taken together. B was seldom at home except for meals. He disliked his stepmother, but enjoyed his few minutes a day with his father. A was broad in his vision, interested in and giving to missions, and was preparing to become a Christian engineer. B was surprised to know that a boy could choose his own life work. His eight different jobs had left him with a feeling that his destinies were entirely out of his hands. It was a new thought to him that a boy could have so many interests in life and know about so many interesting things.

From this brief report of the two interviews it is easy to see that the needs and interests of these two boys are entirely different. The idea of really meeting the needs of the individual boys as well as catering to their individual and group interests must be increasingly stressed. Sometimes activities are promoted for their own sake, regardless of whether or not they give an opportunity for the boys to gain through expression the growth they most need. In the Christian citizenship training program, the teacher or leader uses the interview method referred to above to locate the actual needs of each boy of his group. From these detailed interviews charts are made, as illustrated on the following page. From these individual charts a composite chart for the whole group will reveal the needs and interests which will be a guide for the leader as he goes to the program to hunt for activities which will be helpful to the discovered needs and in line with the interests of his boys. The program has suggestions for both A and B, opening up inviting vistas of further development for A and a real start in life for B.

The Program of Christian Education

This program of Christian education has been outlined for boys between the ages of twelve and twenty, dividing them into three groups: Pioneers, from twelve to fourteen; Comrades, from fifteen to seventeen, and Citizens, from eighteen to twenty. The method of the program is character impression through purposeful expression in activities which cover the items listed on the chart card. Activities which boys like are in the program, but they have the added value of furnishing a means of attaining to some worth-while goal in a four-fold development ideal.

When the first handbooks of the program were available, a boys' work secretary of one of the New York city branches of the Y. M. C. A. put his books in his desk, expecting to train a leader to use the program

Visualized Development

COMRADES

Group II of Christian Citizenship Training Program

Name Julian Forbes Age 16 Date Dec. '18 Place Chicago Ill.
 Detailed Interview given by Leonard Paulson

INTELLECTUAL TRAINING PROGRAM

1. Education	300	255
2. Supplementary Training	100	355
3. Health Education	100	85
4. Reading and Public Speaking	100	75
5. Current History, Trips and Lectures	100	80
6. Arts, Crafts and Hobbies	100	0
7. Woodcraft and Nature Study	100	25
8. Personality Analysis	100	85
Total	1000	650

DEVOTIONAL TRAINING PROGRAM

PHYSICAL TRAINING PROGRAM

1. Public Worship	200	140
2. God in Nature and Art	100	85
3. Church School Loyalty	200	160
4. Knowledge of the Bible	100	30
5. Story of Christianity	100	60
6. My Church and I	100	0
7. Personal Devotions	100	75
8. Personality Analysis	100	85
Total	1000	635

SERVICE TRAINING PROGRAM

RECOMMENDATIONS BY LEADER OR INTERVIEWER

1. Home Relationship	300	150
2. Friendship and Social Life	100	95
3. Community Relationships	100	80
4. Citizenship	100	80
5. Training for Service	100	15
6. Choosing a Life Work	100	25
7. World Brotherhood	100	0
8. Personality Analysis	100	90
Total	1000	595

RECOMMENDATIONS BY LEADER OR INTERVIEWER

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The grades on each phase of the program are charted on the line of the chart corresponding in number to the number they have in the column. The zero points and approaching zero points reveal the needs of the boy, while the upreaching toward 100% show the interests and attainments of the boy.

with a group as a demonstration before launching it in a widespread way. A boy found the handbook and became interested. He asked questions and talked about this new program with the fellows of his group. Soon there came a demand from two groups that they be allowed to use the Christian citizenship training program as the basis of their activity.

Out in a Colorado summer camp every boy who attended camp was interviewed and the results charted. The following summer, when some of these boys returned, they gave the camp director no rest until they were charted again and thus given an opportunity to measure their development during one year in their physical, devotional, intellectual, and service attainments. This happened in spite of the fact that the boys did not have a real chance to face up to the tests outlined and the activities suggested, excepting as the stimulation of their first charting had caused them to look for such opportunities during the year.

Adaptation of the Program

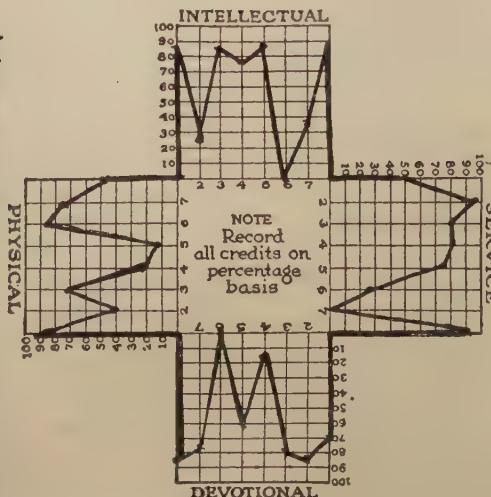
A church school in Springfield, Ohio, became interested in using the program to help its teachers in their work with boys. From the desire aroused in the boys to build themselves up to a four-square ideal of manhood, there has come into the boys of that school a deeper interest

in their class activities, a keener perception of why they are in the school every Sunday, and a bigger determination to make their spare time count in worth-while activities.

Another interesting use of the program was undertaken by a father in New Jersey. He saw in it an opportunity to correlate the many activities and agencies which were calling his boy of high-school age out of his home. He saw that the program gave him the chance to reconcile all of the worth-while activities in which his boy was engaged in school, church, community and spare time with the duties which he asked of his boy at home. He was also a church-school teacher and realized that he could make his class the radiating center of the lives of the boys, giving them a broad view of life and directing them to activities which would contribute something to the common purpose of a fourfold development.

Opportunities Offered to Church School Teachers

In a Montana Y. M. C. A. the boys' work secretary had a desire to serve more boys in his community than he was reaching. He saw that the program would help him to do this. He saw the opportunity it presented to church-school teachers in outlining service activities and the development of Christian character through these



activities. All boys' church-school classes interested in the program became service members of the Association and have the privileges of the building under their own leader.

In Boston the entire use of one Association building will be limited to church-school classes and other groups of boys who are interested in the program. The vision and aim of this Association is to cooperate with and work through all church-school groups in its field which may need its equipment and its leadership training possibilities.

In Jacksonville, Florida, an interchurch boys' work committee sees in the Christian citizenship training program a chance to give the churches a common program through which to attack the problems in the boy life of their community. These men represent thirty-five of the churches of their city. They see also an opportunity to relate what the boys do on the school playground to

what they are doing in the church school, the public school, and the home. There are twenty-one groups, mostly church-school classes, but with such unreached groups as newsboys and telegraph boys in the number now using the program in that city.

The Christian citizenship training program has back of it long years of experience and experiment in the Young Men's Christian Association work with boys. Inspired by the statement made of Jesus that "he increased in wisdom and stature and in favor with God and man," many boys' workers have made contributions which are included in this fourfold program. The activities which the program outlines, the recognition which it gives to such fundamental relationships in the boys' life as the home, church, school, community, and nature have caught the interest and attention of many people as illustrated in the wide use which is being made of the program throughout the country.



THE OAKLAND PIONEER CLUB, SPRINGFIELD, OHIO

These groups, three in number, are boys of the Oakland Presbyterian Church. Two attempts have been made to organize these boys—first as a scout troop and second having them come to the Y for free swims. These boys have now been meeting for nearly four months with a growth from eighteen to forty-four members and an average attendance of thirty-five each week. The three leaders are older Sunday-school boys with an older man in supervision of the entire group. The leaders meet on Sunday at Sunday school as a class of their own, and instead of the regular lesson, prepare the program for the week with the boys. The men's class is tied up by taking over some of the interview work of the boys as a part of their lesson period. The pastor and superintendent state that the boy membership of the school as well as attendance has increased fifty per cent in four months.

The Program of the Camp Fire Girls

Its Adaptability for the Church School

By Rowe Wright



Camp Fire Girls Crusading Against the Gypsy Moth

HERE are no girls who, when they reach adolescence, do not love clubs and secrets which they can share with other girls their own age. Persons interested in the training of adolescent girls, educators and mothers, are beginning to realize this fundamental group interest of girls, and are using it as a means of directing their training and education.

The day when the church school was nothing but a "Sunday" school, made up of a band of zealous workers, who had very little time to give to system or method, is gone. The church school has become an institution and its work has been planned out carefully by trained educators. Persons interested in the church school and the religious training of the younger generation, are beginning to realize, therefore, that they must provide some program of between-Sundays activities if the church school is to have any real effect upon its pupils. Children cannot be expected to coordinate what they learn on Sunday with what they are learning and doing and thinking the rest of the week. The natural thing is for a child to clasp on his Sunday mind, his Sunday behavior, with his clean clothes and his Sunday suit. In order to be real

and vital in the life of a child, then, the church school must provide things for the child to do on Monday, Tuesday, and Wednesday, and so on through the week. And these things must be likable, red-blooded things.

It is the logical outcome, then, for the church schools to be adopting such programs for between-Sundays activities as programs of the Boy Scouts and the Camp Fire Girls. The Boy Scouts program is well known; that of the Camp Fire Girls may not be so familiar because the world has not yet come to the place where it interests itself in girls as much as in boys.

There are two systems of education. One is the awarding of a prize (this prize may be rank, a badge, a degree) after the person has attained a certain degree of efficiency in a certain thing. The other is to award each step, the doing of each task, which makes for that efficiency. The program of the Camp Fire Girls is based on this second principle. It provides for the award of an honor, for the doing of each task well. Its founders believed that the growing girl would easily be discouraged if she had to keep looking far ahead to a certain efficiency; they believed that encouraging her at each step, by recognizing the doing of little, seemingly insignificant things well,

they would be helping her to form habits which would be character building.

Our two systems of education lead us further. The award for efficiency does not dignify the task itself. It remains a chore, something to be done and put behind, so that the final goal may be reached. The other system, of award along the way, dignifies and even makes attractive the unpleasant task. The pleasure of doing the task well gilds the task, and as soon as tasks become pleasures work becomes play.

The program of the Camp Fire Girls has this system of awarding honors for the doing of tasks. There are over seven hundred honors in the Camp Fire Manual, which cover almost everything that any girl anywhere can do, would want to do, or has to do. A girl can win honors for washing dishes, making beds, darning stockings or baking bread, or for weaving a basket or bathing her baby sister, or for swimming a certain distance under water. The honors are listed under seven crafts: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, Patriotism, and Americanization.

Besides honors, there are ranks to work for. When a girl first becomes a Camp Fire Girl, she receives a silver ring. Then she begins working for honors and for the



A Typical Camp Fire Girl's Tent. Northfield Summer School of Religious Education

rank of wood gatherer. Before she can become wood gatherer, she must select a name for herself and a symbol, and make for herself a head band. She must have paid her annual dues of fifty cents and have won at least ten honors. For each of these honors she receives a purple bead. She must also have a ceremonial dress. The wood gatherer's desire, the Camp Fire Girl learns and says at the Council Fire where she receives her first rank.

WOOD GATHERER'S DESIRE

"As fagots are brought from the forest
Firmly held by the sinews which bind
them,
I will cleave to my Camp Fire Sisters
Wherever, whenever I find them."

"I will strive to grow strong like the pine tree,
To be pure in my deepest desire;
To be true to the truth that is in me
And follow the Law of the Fire."

After a girl is a wood gatherer, she wants to become a fire maker, the second rank of the Camp Fire Girls. This rank is harder to win than the rank of wood gatherer; she has to do more difficult things, like knowing how to tie knots, and to know what to do in such emergencies as clothing on fire, person who cannot swim in deep water both in open water in summer and through ice in winter, open cut, frosty feet, fainting, bite of insect. She has to know how to take care of her own health, and how to be a hostess in her own home, and a number of other useful things.

When she is made a fire maker, she recites this desire:

FIRE MAKER'S DESIRE

"As fuel is brought to the fire
So I purpose to bring
My strength

My ambition
My heart's desire
My joy
And my sorrow
To the Fire
Of humankind.
For I will tend
As my fathers have tended
And my fathers' fathers
Since time began
The fire that is called
The love of man for man
The love of man for God."

The hardest and last rank is that of torch bearer. To be a torch bearer, the girl has to be a fine, all-around girl who knows how to lead girls younger than herself. She must, besides winning fifteen elective honors other than those won for the rank of fire maker, be known to be trustworthy, happy, unselfish, and a good "team worker." It is a great honor to be a torch bearer, and every girl is very proud indeed when she says at a council fire: "That light which has been given to me I desire to pass undimmed to others."

Ceremonial Dress

The ceremonial dress of the Camp Fire Girl is one of her dearest treasures. It is made of tan kahki and finished at the bottom with a fringe of brown leather. The dress is an adaptation of the dress of an Indian girl. This does not mean that the Camp Fire Girls go about playing Indian. But they have taken for their ceremonial costume something which was typically American, for this is, after all, even though there are groups of Camp Fire Girls in seventeen foreign countries, an American organization. Its founders were Americans; it is not imitative of anything which has ever been done in England or Europe. It is, therefore, natural and appropriate that

the American Indian girl, who lived out-of-doors and was healthy and happy and capable, and a responsible member of society, should furnish the basis of symbolism for this American organization for girls.

The ceremonial dress of the Camp Fire Girl represents what she has done. On it she puts the beads she has won, and each bead is the symbol of something she has accomplished. On it she paints or wood blocks or embroiders her own symbol and the symbols for other things which have meant much to her. She only wears her ceremonial dress at council fires. These ceremonies are very sacred to the Camp Fire Girls. At them honors and ranks are awarded; the girls say again their Camp Fire law:

THE LAW OF THE CAMP FIRE

Seek Beauty
Give Service
Pursue Knowledge
Be Trustworthy
Hold on to Health
Glorify Work
Be Happy

and their Desires; they sing their songs and plan their work and activities. The fire, which is the symbol of the home and of cheer, is the symbol of the organization.

Craft Work

There is another part to Camp Fire which delights the girls. That is the craft work. Camp Fire Girls are encouraged to work with their hands, to make beautiful things for themselves and their homes and their friends. Almost all Camp Fire Girls know how to do block-printing, many of them do stenciling, painting on cloth, weaving, and bead work. Some Camp Fire Girls have told their autobiographies, the story of their lives, by symbols worked in beads. They learn to make pretty curtains and hangings for their rooms, by decorating them with their symbols. Every Camp Fire Girl learns how to make her surroundings more cheerful and more beautiful at very little expense.

Some groups have bungalows of their own, which they have bought with money they have earned; others have Camp Fire rooms, which they have decorated and painted, and for which they have even made the furniture themselves. It is really very jolly being a Camp Fire Girl and knowing how to do many interesting things.

Camping

Some of the girls think that the very best part of Camp Fire is camping. Over 80,000 Camp Fire Girls went camping last summer. There are honors to be won while camping as well as during the winter at home. There is a great thrill to be had from sleeping on the ground under the stars, or from sitting around a camp fire at night singing songs and telling stories. It is fun to know how to roll a poncho and

(Continued on page 45)



Camp Fire Girls Help Farmers by Picking Vegetables and Fruit

Girl Scouts

By Esther Eaton

THE Girl Scout is today as much a national institution and as well known a figure in this country as the traffic policeman of the city or the forest ranger of the far West.

But her zone of operation is not limited to the crossing of the busiest streets of a large city nor to the trackless wilds of Wisconsin or the mesas of New Mexico. She exists in every large city in the United States. All along the line from New York to Chicago and "points west," farther west even than San Diego, where scouting for girls has flourished for several years, the Girl Scout may be seen in her trim khaki uniform, happily engaged in some form of community service, helping in the home work, riotously happy on a camping expedition or experiencing the sterner joys of a long hike. Even in the far Hawaii two hundred and fifty active girls are members of twelve troops, and in the Philippines a group of girls is now studying to pass their "tenderfoot" tests so as to become scouts as soon as possible. The Girl Scout exists in the mountains of Kentucky where her ideals are sorely needed; among the first families of Virginia, on lonely farms in Idaho, in southern plantation districts, and in the factory town of mushroom growth of the Middle West where big ideals are needed to counteract the sordid influences of the unchecked economic forces of today.

Scouting for girls is especially strong in the Eastern States, however, New York, Pennsylvania, Massachusetts, Ohio, and New Jersey leading all others in numbers of troops and scouts.

The Girl Scouts are formed into troops with a volunteer leader called a captain at the head of each. There are at present 3,423 active, registered troops in the country. Girls from ten to eighteen years of age may become Girl Scouts, though a program is now being worked out to make it possible for younger girls to come in as "Brownies" and older ones as "Senior Scouts," or "Citizen Scouts," as they will be called.

The aim of the organization is the development and entertainment of the adolescent girl. It is democratic in its form of government and in its purposes. No girl is too rich to need the training that scouting will give her; no girl too poor to be able to afford it. Scouting offers nothing new for the girl except a way of getting her interested in the activities which are good for her but which, unless offered in some form of play, do not enlist her real enthusiasm. Scouting uses well the leisure of girls out of school hours, and teaches them things their mothers and their school teachers have vainly struggled to put into their heads! Girl Scouts, for the sake of a merit badge, will do what by themselves would be very dull and uninteresting tasks.



(c.)

Wherever Uncle Sam's mail bags travel, there the Girl Scout is to be found, and today registered at national headquarters are the names of 75,000 girls who recite the Girl Scout slogan, "Be prepared."



Girl Scout Helping



Girl Scouts Playing

Learning to cook and sew and to tend the baby does not thrill the modern girl. But if she learns it as a means to an end and learns it in the companionship of a lot of other girls and in the spirit of friendly competition and of troop rivalry, she positively enjoys it. By and by, she finds that these activities really are beautiful of and for

dress. And three of the remaining six have to do with health, perhaps equally important to the future mothers of America.

Recent figures show that the preference of Girl Scouts of all the fifty-seven subjects for which they win merit badges is for the following eleven: Laundress, invalid cooking, first aid, needlewoman, child nurse,

very hard the year round at tasks which are neither showy nor brilliant but which bring out in them the real stuff that is in every good American girl.

The cooperation of the Girl Scouts with the schools, with welfare organizations, with women's clubs, and above all with the Sunday schools and churches is well known. Almost every church nowadays has at least one or two troops of Girl Scouts who meet there and who take part in serving at its luncheons and fairs, in helping with the younger children of the Sunday school, and with the neighborhood or welfare service of the church.

The Girl Scouts are the junior organization for the girls of the United States which should be of use to and be used by every good movement, school, church or civic, that is working for a righteous world!

Motto
"Be Prepared."

Slogan
"Do a Good Turn Daily."

Promise
On My Honor I Will Try

To do my duty to God and to my Country.
To help other people at all times.
To obey the Scout laws.

Laws

A Girl Scout's Honor is to be trusted.
A Girl Scout is loyal.
A Girl Scout's duty is to be useful and to help others.



Twin Lakes, Basketry Class

themselves, and then she is safely on her pathway to real womanhood.

The Girl Scout's job is the woman's job cut down to girl's size. Anything that a woman can do on a large scale, a scout can learn to do on a smaller one, and she *does* it.

Scouting is based upon a system of earning merit badges in a great number of subjects. The newly published Girl Scout Manual prescribes "fifty-seven varieties" of these. To earn a merit badge in any subject the Girl Scout must pass a test more or less difficult, a test of knowing and a test of doing. Always she is progressing to some new achievement, her line of vision growing wider, her skill greater. When she has earned twenty-one merit badges in twenty-one subjects, fifteen of which are prescribed and six of which are elective, she is the proud possessor of the golden eaglet, the highest award given in scouting. One hundred and nineteen girls out of 75,000 have been awarded this medal to date. It is not easy to win. Many an experienced mother, many a tried and tested school principal, many a business or professional woman of achievement could not qualify for it! The girls who are working for these rewards are learning things that will make strong the future women of America. Of the fifteen prescribed subjects required for the golden eaglet, nine center about the home maker's job. They are child nurse, cook, dressmaker, economist, first aid, home-maker, home nurse, hostess and laun-



Girl Scouts Building a Regular House at Their Manhattan Camp, Twin Lakes, Central Valley, N. Y.

home nurse, cook, pathfinder, public health, naturalist, housekeeper. All but three of these are directly centered about the time-honored woman's job of home making.

The Girl Scouts are fond of athletics, of "hikes," of parades and of "camping." But these are pleasures for which they work

A Girl Scout is a friend to all, and a sister to every other Girl Scout.
A Girl Scout is courteous.
A Girl Scout obeys orders.
A Girl Scout is cheerful.
A Girl Scout is thrifty.
A Girl Scout is clean in thought, word and deed.

A Boy Scout Initiation

How to Make It Impressive

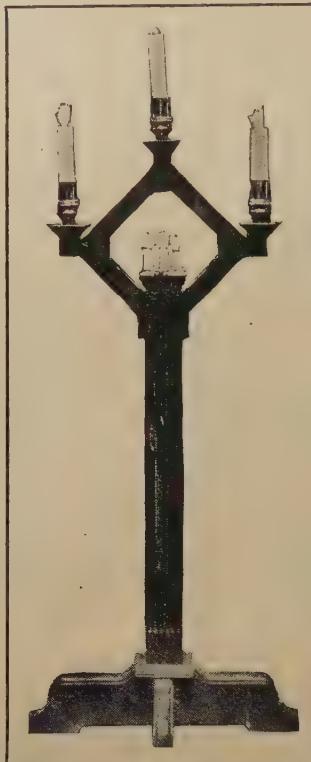
IT is an important matter to a boy when he becomes a Scout. As he takes his rank as a Tenderfoot, Second or First-Class Scout, he should have remaining with him some dignified memory of the occasion.

The Ceremony

A ceremony has been worked out which has brought forth expressions of appreciation from the boys, indicating its value. It has proved to be impressive. After the boy has satisfactorily taken his examination for Tenderfoot, he is ready to go through with the following ceremony: The Scouts form in a hollow square, with the side to the front out. When everything is all ready the boy is brought into the room and stands facing the Scouts. The question is then put to the troop, "Does any Scout know of any reason why the candidate should not become a fully enrolled member of this organization?" If there is no objection, on the grounds of his conduct since he has been temporarily enrolled, he is then told to about face. On his right, near the side of the room, is a candlestick containing twelve candles. He is told to repeat the Scout laws and explain their meaning, and for every law which he repeats and explains correctly, a Scout will light one of the candles. In this way his progress is visualized to himself and the whole troop.

After he has finished repeating the laws, and all the candles are lighted, he is then brought to the center of the room. All the lights, with the exception of the twelve candles, are put out. He is now standing in front of a large candlestick, holding three candles, which represent Tenderfoot, Second Class and First Class rank. Fastened to this candlestick and below the big candles is a large Scout pin, on the three points of which are three tiny candles, to represent the three parts of the oath. Behind this candlestick, and facing the troop is a Scout, holding the American flag. A First Class Scout steps beside the large candlestick, facing the candidate, and explains what he conceives to be the meaning of the first part of the Scout oath: "To do my duty to God and my country and obey the Scout laws." After he has explained the meaning of this part of the oath, he lights one of the small candles. Following him, another Scout of First Class rank gives the meaning of the second part of the oath: "To help all people at all times," and in conclusion, lights the second small candle. He is followed by a third Scout, who gives his interpretation of the last part of the oath: "To keep myself physi-

By J. W. F. Davies



cally strong, mentally awake and morally straight," and he lights the third small candle.

The new Scout, with the full meaning of the oath in mind, as interpreted by First Class Scouts, and standing before the three small lighted candles, visualizing the oath, now comes to Scout salute and repeats the oath. After this he is invested with a Scout pin. He then has the right to light the first large candle. After the Scoutmaster shakes hands with him and announces that he is now a regular member of the troop, he is ordered to take his place in the ranks, and the boys receive him with a cheer. As this ceremony comes at the end of the Scout meeting, as soon as the greeting is over the Scouts stand at attention, and after a short prayer, the troop is dismissed, every Scout feeling that he has been a part of a most impressive affair.

Second Class Scout Ceremony

When a Scout is ready to become a Second Class Scout, the ceremony of initiation is very much simpler. The troop is in position as before and the large candlestick is in place with the three small candles lighted, reminding all of the oath. One of the large candles is lighted, repre-

senting that the candidate is a Tenderfoot and comes before the Scouts to be made a Second Class Scout. Lights are again put out, with the exception of the candles. The Scout steps out of the ranks to the center and faces his comrades, while the Scoutmaster puts to them the question, "Is he living up to the standard of the Scouts?" If there is no objection to his conduct raised by the Scouts, he then faces the front, and has the insignia of a Second Class Scout pinned upon his coat. He then steps up and lights the second candle. He is congratulated by the Scoutmaster and ordered to take his place in the rank.

The same ceremony is gone through with the First Class Scout, with the exception that two candles are lighted, indicating that he is a Second Class Scout, and one remains to be lighted by him. This ceremony is simple, dignified and reverent. It makes use of that mystery that always surrounds the lighting of candles. It impresses upon the mind of the Scout the worthiness of the organization of which he is a part.

The Boy Scout Program and the Sunday School

DURING the past quarter century the value and significance of boy life has been discovered. We have found that his life is a unit, not divisible into parts, with one for Sundays and another for week days. It is absolutely essential for the church to minister to the whole of his life, to have a program for his week-day as well as his Sunday activities. The boy's need for expressional activities for week-day and Sunday is supplied by the combination of a Sunday-school class and a mid-week program of scouting with the Sunday-school teacher acting as scout master. On Sunday he brings to the boys the living message of the Gospels. During the week days he lives with his boys in the laboratory of the Boy Scout program. Thus the Sunday school supplies the needs of the boy's entire life.

The Scout program is one that lends itself to church uses and religious influence. Character development is the real objective of the Scout movement. Further, the National Boy Scout organization maintains that, "The recognition of God as the ruling power in the universe, and the grateful acknowledgment of his favors and blessings is necessary to the best type of citizenship, and is a wholesome thing in the education of the growing boy." W. T. POWELL.

The Church School and Allied Agencies

WHEN our Lord said, "The sabbath was made for man, and not man for the sabbath," he gave expression to a principle which his whole teaching and life tried to demonstrate. The world plan of the heavenly Father was not prepared for the sake of giving the Father pleasure, but for the sake of the Father's children. The Father's nature is such that he finds his chief delight in helping others, and he expects his children to develop the same kind of nature. In other words, the sabbath, the moral code as revealed by Jesus, the institutions of the church and every other enterprise of the Divine Father exist not for their own advantage, but for the good they can do.

The Church Should Cooperate with Other Agencies

The Christian Church has no other reason for existence than to bless mankind, to propagate the ideals of Jesus throughout the world and to develop a race which will express in its daily habits these ideals. Where other agencies can do a more effective service for mankind than the church, it is the business of the church to cooperate or to step aside and bid them "God speed." The Christian Church has no "divine right to rule" any more than a Hohenzollern or a Hapsburg king has such a right. The church does have the divine right to serve, with unlimited resources for such service, and a glorious, though imperfect, record of achievement in service. Whatever we claim for the church and its school in this article, we claim by reason of its resources for the good of mankind and its probable achievement, not on any arbitrary or dogmatic grounds.

Times without number the church has failed to appreciate a great human need until some agency outside or some man within who was compelled to go outside for support has shown to the world its lack. Saint Francis, although used by his church, was not appreciated. Luther was cast out of his church organization. Wesley was driven to work outside of his mother church, and William Booth received somewhat similar treatment to that of Wesley from the organized followers of John Wesley.

In our own day it is frequently stated that if the churches had appreciated their opportunity there would be no need for a Y. M. C. A. or a Boy Scouts of America, or a Camp Fire Girls and similar organizations. While there is truth in the statement we might put the case another way and say that if human nature were different there would be no necessity for experiments with new organizations and later for a coordination of the work of the newer and

By Arlo Ayres Brown

older organizations. The tendency of leaders in any organization is to become conservative as they grow older. The experiments which were novel and daring in their younger days have proved to be safe and successful; so the organization settles down to expect success along these lines and hesitates to experiment further. Where an organization is world-wide in its scope and embraces all ages, as in the case of the Christian Church, one can expect the younger members with new plans to rise to leadership inside the organization. But even in such an organization a change from old to new plans is made only after the most cautious experimentation and then usually with great hesitation.

Hence we must always expect independent organization in the field of religion and later the problem of correlation. The question will constantly arise as to what extent the new agencies should work independently of the old and whether or not in certain fields they should not altogether supplant the old. The public-school system of the United States has clearly supplanted the church in the field of general education in the primary and secondary grades. The tax-supported institutions are also doing an increasing share of the work of general education in the institutions of higher learning. It does not lie within the scope of this paper to discuss this problem. We are simply calling attention to the fact that in one field, that of general education, a task which for centuries was performed principally by the church has been taken over to a large extent by another form of organization because it seemed clear to the United States that the best interests of all the people would be conserved by public schools where children of all creeds and races studied together.

Blazing the Trail

Are we ready to take a similar position with reference to the Y. M. C. A., the Boy Scouts of America and other like organizations? They are privately supported, drawing both money and workers very largely from the church. Much of what they do in a community, not only can be, but is being done by many local churches. All will agree in honoring these organizations for their experiments. They blazed a trail which the churches as such were unwilling to follow until these pioneers had made "the going" absolutely safe. Shall we say, "Thank you for the valuable experiments? Now will you please turn over to us your machinery and products?" The request would not be a gracious one on the part of

the church, but if the needs of childhood and youth would be served better by such a procedure the request would be entirely proper. Any organization can make the same request of the church if it can prove its case.

Educational Processes Unified

Clearly the needs of growing lives require that the educational processes in their development be unified. Ideally it would be better if a body's moral and religious education were received with his learning in so-called secular subjects. The public school gives considerable moral education, but is handicapped because prevented from using religious materials. The necessary separation between church and state requires a second school system where the ideals of Jesus are taught and Christian habits together with Christian attitudes toward all problems are developed. No reader of this article will urge more than two educational systems to guide the development of young lives. All agencies, however valuable, must be correlated with these two systems and the processes of both systems worked out into a harmonious program for the good of the child.

If the Boy Scouts and Camp Fire Girls have a program of recreation and of service which is especially helpful, the church school and the public school should gladly recognize these as allies and invite them to cooperate. That they have such seems to the writer to be self-evident. The Christian associations have an even larger educational program because they deal with a much wider range of ages and activities. Work, play, service and worship are all comprehended in the program of the Christian associations.

Briefly the writer suggests the following as the basis of cooperation. First, recognize the state as primarily responsible for the general education of a boy, and the church as responsible for his development in Christian ideals and habits. Second, recognize as allies all agencies which develop skill in a particular phase of helpful religious training.

The church at present needs more leaders in specialized fields of service than she herself can produce. When experiments have been tested and methods standardized, the church can produce many workers to use such a program. It can also produce pioneers as well as workers who follow the beaten trail. But the church should and we pray always will be broad enough and unselfish enough to cooperate with outside agencies so far as they have any contribution to make to the moral and religious welfare of the growing life.

(Continued on page 45)



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The Child and His Friends¹

By Luther A. Weigle

THAT the child will have friends is a matter of course. Such is the social nature of all human beings. The creation of friendships is a natural result of the instincts with which they are endowed.

Dudley Kidd, in his fascinating study of Kafir children, entitled *Savage Childhood*, reports that there is much in their life "that looks like sheer animal love for gregarious fellowship.... The black child is sociable from infancy, and it is very rare to find a boy or girl who loves to sit alone and to brood in silence, or to wander off in solitude." Occasionally a child seems devoid of social tendencies, and in that case a witch-doctor is sent for to cure the child."

In our more sophisticated life the same social instincts are present, however different the forms in which they are given opportunity to develop. They are revealed in the tiny baby's manifest pleasure in the presence of others and his gurgling responses to the attention which folk give to him; in the group games and gang adventures of boys and in the picnics and parties

of girls; in the fraternities of college youth; and in the clubs, lodges and unions, the business and recreation of grown men and women, as well as in what is ordinarily termed their "social life."

The best descriptions of the social instincts are by James, in his *Principles of Psychology*, McDougall, in his *Introduction to Social Psychology*, and Thorndike, in *The Original Nature of Man*. We have space here but to name certain of the native tendencies which are of fundamental importance in the creation and maintenance of friendships and in the determination, generally, of the child's relations to his fellows. These are:

(1) Gregariousness, or satisfaction in the presence of other human beings and discomfort or loneliness in their absence.

(2) Special interest in the behavior of other persons, as distinguished from other objects in the environment; and, conversely, the desire, conscious or unconscious, to be noticed by other persons.

(3) Satisfaction in the approval of other persons, and discomfort from their disap-

roval, scorn or derision; with which may be grouped, for our present purpose, the active tendencies to bestow approval or disapproval and to manifest admiration or scorn and disgust.

(4) The tendency to try to master others, in one way or another, and to find satisfaction in their submission; with the converse tendency to submit to others who are stronger or more self-assertive. These tendencies manifest themselves in many forms of behavior other than physical combat. Thorndike classes instinctive display, or "showing off," for example, as partial manifestation of the instinct of mastery, and shyness as a partial manifestation of the instinct of submission.

(5) Rivalry, envy and jealousy.

(6) Anger and pugnacity.

(7) Helpfulness, sharing and cooperative and altruistic behavior. There is a native tendency to satisfaction in being one of a team of persons working together, which is more than simple gregariousness. And there is a satisfaction in promoting the satisfactions of others, which is more than

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"Choose Up"

can be accounted for in terms of one's pleasure in their approval of himself.

(8) Kindliness and pity; and satisfaction in witnessing the welfare of others.

(9) Sex attraction and sex behavior generally.

(10) Parental attitudes and behavior. These are not confined to mothers, though motherly behavior is the most characteristic and obvious form of the parental instinct; nor even to adults. Children, long before the physiological capacity for parenthood has developed, manifest attitudes toward dolls, pets and smaller children that seem to be nothing less than parental.

(11) The general innate tendencies of imitation, play, sympathy (in the sense of the tendency to feel as others feel) and suggestion. These have been described in earlier articles of this series.

When thus barely named, the list seems needlessly complex and mixed. Yet in this it is true to human nature. The child is not a simple, passive being, so much wax to be molded. He enters into the life of the home, and into social relations with his fellows in the world beyond the home, as an eager bundle of these and other active tendencies and attitudes, combined in some proportion which constitutes his individual native endowment. And each of the fellows with whom he comes into relation is an-

other eager bundle of these same active tendencies and attitudes, combined in like or unlike proportions. It is no wonder that many parents look forward with a certain dread to the day when they shall send their child to school, for it will mean taking him out of the relatively simple and consistent atmosphere of the home into the conflicting influences and contacts of a wider and more complex social environment, the ultimate effect of which upon the life and character of the child they can but conjecture. If only they could be sure what sort of friends he will make, it would not be so hard; but the only thing of which they can be sure is that he will make friends of some sort, and that these will have much to do with shaping his behavior and determining his character.

Dangers To Be Feared

The most obvious danger is that the child will absorb the unlovely as well as the better characteristics of this wider social environment. This danger is manifest upon every level of behavior. It appears in speech. The child who has been brought up in a home where he hears only good English, may pick up not only ungrammatical colloquialisms but even the slang of the gutter. It appears in manners. The

child whose manners have been shaped by the refinement and courtesy of a home motived by gentleness and consideration, may acquire the rougher ways of children whose home life has been less fortunate. It appears in morals. The child whose mind has been kept pure may be led by smutty stories and evil suggestions to perverted habits and a wrong outlook upon life. A drunkard in middle life, a complete failure thus far, though a college graduate and a minister's son, whose childhood was surrounded by every good influence, traced back his downfall to freshman year in college and to the evil influence of one boon companion. We run real risks when our children go forth to make friends. These friends may hurt them irreparably.

The relative independence of home which is involved in the making of outside friendships may itself become a danger. For boys in what has been called the gang age, especially, life acquires a centering which is definitely outside of the home circle. But this may be quite as true of girls, whose interests may be so fully engaged by the manifold activities of the social whirl that they have neither time nor energy to share in the common life of the family, and they come to look upon mother's ways as old-fashioned and out-of-date.

There is danger, again, that the child's

friendships may make of him a mere follower of the crowd, without independence of mind or initiative of will, always doing what others do, and so devoid of inner resources of his own that he is ever dependent upon the presence and leadership of others for his happiness and welfare. This danger is more real than we are apt to think. There are far too many people of this sort in the world today. They constitute the greatest menace of democracy.

Benefits To Be Gained

Despite these and other dangers, the benefits to be gained by the wider friendships of life beyond the home circle are so great that no one of us would wish to keep our children just to ourselves. We want them to make friends, and to enter wholesomely into the active life of their fellows.

Children need the social discipline which is afforded by life with other children. One of the greatest things in the world is to know how to live and work with other folks, happily, helpfully, with independence and self-reliance yet with consideration, kindness, and the disposition to give and to serve. And the only way to learn how so to live is to begin living in that way. The social virtues can be acquired only by practice; and one cannot begin that practice too soon.

It has often been remarked that the only child of a family is likely to be odd in some respect or other—quaintly precocious, perhaps, in many things, because of his larger measure of association with grown-up folk, yet every now and then revealing some queer angle or corner of disposition and character which would likely have been knocked off had he been brought up in constant association with brothers and sisters who were near his own age. Bohannon, some years ago, as a result of his study of reports sent to him concerning 381 only children, concluded that

"These children appear to enter school later than other children, and to be less regular in their attendance. Their success in school work is below the average. . . . They do not join in games so readily or often as do other children of corresponding ages. . . . Many of them have imaginary companions. . . . A large number of them do not have as good command of themselves socially as does the average child. Their social relations are therefore more frequently characterized by friction. Peculiarities in these children seem to be more pronounced than in others. . . . As a rule the home treatment had been that of unthinking indulgence, which generally de-



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Companions in Work

velops in a child the habit of expecting concessions on all sides, and a corresponding unwillingness on his part to make them to others. A right appreciation of the conditions with which the child must be concerned outside the family life requires that he be given ample opportunity for companionship with children of corresponding age."¹

These results do not always follow, of course. Yet the conclusion to which they point is sound. Other things aside, blessed is the child in a large family. It is one of the curses of the modern economic and industrial situation, with its urban congestion, its specialization and commercialization, and the consequent high cost of living, that people can no longer afford to have large families—or rather that people should feel that they cannot afford them, which amounts to the same thing.

Even the children of a large family, however, who receive no small degree of social discipline in the course of their relations to one another, need the further discipline of life in the larger groups of school and neighborhood. For a family, however large, is yet a small social group, and its appraisal of its own members is biased by affection. It is good for children to share in the wider life of groups determined by other ties than those of blood-kinship, and to be subject to their more impersonal standards of judgment. Many a child who had begun to be spoiled in his own home owes his salvation to the authority of a

good teacher or to the public opinion of his fellows.

This point is well put in quotations which we may take from two widely different books. The first is by Dean Hodges, who was writing about the child's need of school-life:

"The child who is taught only by his parents may be better informed, but he lacks the institutional and social spirit which is imparted in a good school. He is in peril of individualism, whose intellectual defect is narrowness, and whose religious defect is selfishness. . . . He may be like a soldier who has learned war by correspondence, and has never kept step with a file of men, nor obeyed the impersonal orders of a captain."²

The other is from Puffer's somewhat extreme book on *The Boy and His Gang*:

"In the gang we find the natural time and place for the somewhat sudden birth and development of that spirit of loyalty which is the foundation of most of our social relations. We must, in short, look upon the gang as nature's special training-school for the social virtues. Only by associating himself with other boys can any youth learn the knack of getting on with his fellow men; acquire and practice co-operation, self-sacrifice, loyalty, fidelity, team play; and in general prepare himself to become the efficient citizen of a democracy. Nature, we must believe, has given the boy the gang instincts for the sake of making easy for him the practice of the gang virtues."²

We have discussed, in former chapters,

¹E. W. Bohannon: "The Only Child in a Family," *Pedagogical Seminary*, vol. 5, p. 494.

²J. A. Puffer: *The Boy and His Gang*, pp. 147, 148.

the education of children through work and through play. Let us recall, here, that both work and play may be socially motivated. The child will work with more zest and play more happily when he works or plays with others than when he must be alone. Study, too, we have seen, is socially motivated in the best of our schools, which enlist the interest of groups of children in various concrete, active projects which call for their cooperative effort. So work and play and study and friends are all bound up together in the life of any normal child.

The Parents' Problem

The problem of parents is to do what they can to insure that their children shall choose friends of the right sort—friends worth having and keeping, friends who will with them seek the really good things that life offers as they grow up together, and avoid the bad.

Let it be granted at once that parents cannot hope to select their child's friends for him, or even to lay down rules for his selection with any assurance that he will follow them. The dawning of friendship is a matter almost as uncertain as falling in love. It may depend upon any of the social instincts named above. Bonser, who studied over two thousand themes which high-school pupils wrote about their chums, concluded that the selection of a chum depends very largely upon chance association and momentary caprice. Nearly one-third of the pupils who wrote these themes gave as the only reason for their intimate friendship with their chums the fact that they lived near to one another.¹

Once the friendship has been established, however haphazard its beginning, it is hard to break it up by any method of direct suggestion. Indeed, to oppose such a friendship seems often to be one of the surest ways of strengthening it. Mrs. Gruenberg has well expressed the way the child's mind works in such a case:

"The child of normal sentiments will resent bitterly any aspersions on those he likes. . . . He is not concerned with the truthfulness of your criticism; nor with your good intention in telling him. Every attack upon those he likes is a challenge to his loyalty. And the more you rail against his chum the closer grows the attachment."

"A four-year-old boy recently moved into a new neighborhood, and made the acquaintance of a lad of his own age but of a very different set of manners. The mother of the first boy seriously warned him not to associate with Bob because he would be sure to spoil his speech and his manners. Bob used such language; and from time to time he would even spit! Hector listened reflectively, very much impressed. At last he caught the idea. "Well, mother," he said, "that will be all right. I won't let him make me bad, and I'll make him good instead."²

This point is worth dwelling upon, for it

is exceedingly important. Direct opposition seldom succeeds in breaking up a friendship, whether it be that of childish chums, college youths, or infatuated lovers. It but serves to arouse, on the one hand, one's loyalty to the friend whose real worth, he feels, is misunderstood and slandered, and, on the other hand, one's pride in himself and in his own ability to determine the ultimate issue of the friendship. The girl who runs away from home to marry a dissipated rake, in the belief that she will reform him, is moved, in this respect, by the same motive as the four-year-old who proposed to make his neighbor lad good instead of being made bad by him.

Parents can do much, however, to equip the child or youth to select for himself desirable friends and to determine the happy issue of his friendships. The whole of the child's moral and religious education has bearing here. All growth in right habits, high ideals and sound character constitutes a prophylaxis against temptation and an assurance of likes and choices that are worthy.

Wise parents will bring their children's friends into the home, and will seek to make the home a headquarters for the gang, crowd or set of young people to which

their children belong. It may sometimes cause more or less of annoyance; but that is far better than to make the home so formal and precise that your children are driven from it, to center their social life somewhere else. "I don't see why all the children in the neighborhood should play in our yard," complained a young mother one day. But after a moment's thought she added: "Still I'd far rather have them all play here than to have my children playing somewhere else."

Parents should seek to maintain the precious relationships and intimacies of the family unimpaired as their children grow up and enter into new relations and friendships. The father and mother should always be their boy's and girl's best friends. This does not mean, be it clearly stated, that they should try to enter into the life of the gang, try to be one of the boys with the boys and one of the girls with the girls, or in any way seek to reduce themselves to the dimensions of their children's friends. That would be but to make themselves ridiculous, even to the eyes of those who love them and honor their good intentions. They should rather maintain their place of honor and authority as father and mother, continually justify-



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Companions in Play

¹ F. G. Bonser: *Chums, Pedagogical Seminary*, vol. 9, pp. 221, 236.

² Sidonie M. Gruenberg: *Sons and Daughters*, pp. 298-299.

ing themselves in this position by their wider experience and better judgment, yet placing this experience and judgment at the disposal of their children in friendly affection and good understanding, rather than by way of arbitrary command.

Horace Bushnell had a great phrase: "the emancipation of the child." That, he held, was the end of all education, moral and intellectual. We quote one passage:

"A wise parent understands that his government is to be crowned by an act of emancipation; and it is a great problem, to accomplish that emancipation gracefully. Pure authority, up to the last limit of minority, then a total, instantaneous self-possession, makes an awkward transition. . . . The emancipating process, in order to be well finished, should begin early, and should pass imperceptibly, even as age increases imperceptibly. Thus the child, after being ruled for a time by pure authority, should begin, as the understanding is developed, to have some of the reasons given why it is required to abstain, or do, or practice, in this or that way instead of some other. The tastes of the child, too, should begin to be a little consulted, in respect to his school, his studies, his future engagements in life. When he is old enough to go on errands, and to labor in various employments for the benefit of the family, he should be let into the condition of the family far enough to be identified with it, and have the family cause, and property, and hope, for his own. Built into the family fortunes and sympathies in this manner, he will begin, at a very early day, to command himself for it, and so will get ready to command himself for himself, in a way that will be just as if the parental

authority were still running on, after it has quite run by."

For Investigation and Discussion

1. If possible, have some one read and report upon Dudley Kidd's description of Kafir children in "Savage Childhood."

2. Discuss, as fully as the time will permit, the character and the bearing upon the child's friendships of any or each of the eleven native tendencies and groups of tendencies which are named in the chapter. If possible, read the descriptions of these in any one of the books referred to.

3. Friendship and temptation in childhood, youth and maturity.

4: The possibilities of the modern home as a social center for the life of a group of young people.

5. The possibilities of the church as a social center for the life of groups of young people.

6. Is the only child in a family likely to be different from children brought up among brothers and sisters? Give cases, if you know of any.

7. The relative merits of private and public schools.

8. Recall any experiences or observations concerning chums and the ties that brought them together. What later broke the relation?

9. What can parents do to guide the friendships of their children?

10. What did Horace Bushnell mean by "the emancipation of the child"? Discuss the value of the phrase.

11. What would you have done in the following situation: A boy of eighteen, out with a comrade and two girls in his father's automobile, drove so far that he did not re-

¹Horace Bushnell: *Christian Nurture*, pp. 281, 282 (1916 Edition).

turn until two A. M. His mother, waiting up to receive him, after reproaching him for the worry he had caused in four homes, told him that he ought to remember that it was not generous to the girls to keep them out so late, unchaperoned. He drew up angrily: "Mother, do you realize what you are saying? You are accusing your son of being no gentleman."

12. What, within your experience, have been the effects of the automobile upon the social life of children and young people?

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THE natural leader of the young is the one who can do many things in such a way as to interest children, and so to set models for them to imitate. It is hardly necessary to say that the great scholar or great moralist is never a favorite with children on the basis simply of his intellect or his conduct. Sometimes an adult tries to make himself agreeable to children, but they may instantly recognize that he is doing it for a purpose, and is not genuine in it. The result is that he is not acceptable as an associate. He tends to break up the group solidarity, and so is regarded as an "outsider."

The one essential for a parent, if he wishes to be a leader among his children in their spontaneous life, is that he shall cultivate qualities which will not make him appear as an "outsider." No person who is not felt to be a real member of a group, at least for the time being, and to have a genuine interest in its activities, and some ability to take part in them, can win the confidence of the group or have much influence in it. It is highly desirable that a teacher should be a genuine leader in the group life outside of school. . . . The ideal teacher is the one who can put himself *en rapport* with pupils on the playground, so that they will be perfectly free with him, and feel that he is one of them, but yet a true and valued leader.—M. V. O'SHEA, "Favorites Among Children," in *Parents and Their Problems*.



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Choosing a Companion

A New Manual of Missionary Education

For Pastors, Church School Superintendents, Directors of Religious Education or Missionary Education, and Officers of Missionary Societies.

Prepared by Secretary Herbert Wright Gates and indorsed by the Conference of Congregational Missionary Secretaries

I. Why Missions?

Missions is as necessary an element in the program of the Christian Church as it is in the building of Christian character.

The follower of Jesus must cultivate the traits of character which he manifested, an attitude of sincere friendliness toward all people, of whatever race, nation, or social condition, and must consistently express this attitude in acts of kindness, justice and helpfulness. Christ's idea of the fatherhood of God forbids any limitations to human brotherhood.

Missions is not merely belonging to a society, or giving money to send the gospel to the heathen. Its spirit is not that of self-complacent superiority or pity. It is rather the spirit of world-friendship which appreciates and respects the good qualities and the best aspirations of other persons or other peoples. It is also a spiritual dynamic, the love of Christ constraining us to create a world-brotherhood in which each shall help the other to secure his fair share of the good things of God.

Missions is the inevitable expression of the Christian spirit. The Christian Church must be a *missionary church*.

attitude toward other nations or our treatment of the foreigner within our borders.

Missionary education has been described as "the Christianizing of all our social contacts." This we must do if we are to solve our own problems and have any clear message for the world.

II. Why Missionary Education?

If missions is to make its best contribution to the spiritual life of the church and of the individual it must be promoted by means of an effective educational program.

It has been promoted too largely from the standpoint of maintaining a work or supporting a society. The chief test of success has been the amount of money secured. Enough consideration has not been given to the effect upon the child or person appealed to.

As a result of this error, instead of having developed a generation of intelligent, world-visioned Christians, loyally supporting the church in all its far-reaching enterprises, we are still arguing the simplest missionary-principles with men and women, and resorting to special appeals and drives and various devices for "raising money." Each new appeal must be a little more urgent, each succeeding method a little more ingenious, and even then the results come far short of meeting the need.

Even more serious is the failure of the church so to inspire people with the divine passion for humanity as to lead more young men and women to consecrate their lives to missionary service and so as to make their parents willing and even proud to have them do so.

Instruction and training are needed, adapted to the needs of the pupil in the various stages of development, appealing to the best instincts, laying the foundations for vital interests, giving purpose and guidance through intelligent information, and helping impulse to pass over into enduring habits of character through expression in Christlike deeds.

Missions is rich in materials for such a program. It gives a wide knowledge of human life and conditions in all parts of the world, it stimulates a friendly interest in all people, and it helps each one to find his own best self in right relations to others.

III. The Aim of Missionary Education

The aim of missionary education is to develop in each person Christian feelings, attitudes, and habits of conduct, expressing themselves in friendly relations with all people of whatever race, nation, or social condition, in acts of kindness, justice, and unselfish service, and in the generous consecration of means and of service to the promotion of the Christian enterprise throughout the world.

IV. Organization for Missionary Education

There must be wise planning and effective organization if the work is to be successful. Good results are not to be expected from desultory methods.

1. The Congregational Missionary Education Department

The Congregational Education Society, through its Department of Missionary Education, is charged with the duty of leadership in this work. This involves forming a policy and promoting it in the churches through conferences and institutes, correspondence and personal interviews, editorial work and the publication of literature.

The plans and methods suggested by the Department are the result of consultation with leaders in the mission boards, educational experts, and experienced workers in the churches. The department is a clearing house of information and suggestions. Officers and leaders in the churches are invited, not only to use the department in securing the help they need, but also to make known to it plans and methods which they have found effective so that others may profit by their experience.

Pastors are urged to keep this department informed of the names and addresses of those responsible for promoting missionary education through the various organizations of the church, such as the Director of Religious Education, the Director of Missionary Education, the heads of missionary societies or the chairmen of missionary committees. This will enable the church to get the benefit of whatever help the department may be able to offer.

Address: Herbert W. Gates, Secretary

of Missionary Education, 14 Beacon Street, Boston, Mass.

2. The Missionary Committee in the Local Church

There should be a Director of Missionary Education in each church and a committee of which he will be the chairman. This committee should include representatives of the official boards of the church, the superintendent of the church school, the superintendent of each department in the school, the heads of the missionary societies, the young people's society, and any other persons or representatives of any other organizations through which missionary education may be promoted.

If a church has a committee on religious education, as recommended by the National Council Commission on Moral and Religious Education in its Bulletin of October, 1915, the missionary committee should be affiliated with it. In any case the missionary committee should promote its work with full recognition of its proper place in the whole program of the church. Missionary education should contribute to this program, not detract from it.

3. The Missionary Committee's Work

Led by the Director of Missionary Education, this committee should work for the realization of certain definite aims.

(1) The creation of an atmosphere of missionary interest pervading the entire church and felt by every member of the congregation.

(2) The enlistment of every member in some form of mission study and missionary service including giving.

(3) Systematic missionary education in all departments of the church school and in the various organizations for week-day activities.

(4) Thorough advertising of missions through addresses, stereopticon lectures, pageants, plays, posters, bulletins, and any other effective forms of publicity that may be devised.

(5) The training of leaders: (a) for the work in the local church; (b) for missionary service as a life work.

To these ends the committee should study the conditions in its own church, know the principles upon which its program should be based and the best methods of promotion, familiarize itself with the organization and work of the denominational boards and the magazines and literature which they publish, and know the facts and catch the spirit of the great world-enterprise of Christianity.

V. Agencies Through Which Missionary Education Should Be Promoted in the Local Church

1. The Pulpit

The pulpit, more than any other one agency, can create the right attitude on the part of the congregation toward any cause. The pastor, more than any other one person, creates the atmosphere favorable or

unfavorable to missionary interest. Missions should be promoted in the pulpit through

(1) Sermons or series of sermons in each year's preaching program. These need not be labeled "Missionary," but should bring to the people a vision of the church's world-wide task, the great achievements of missionary leaders and their significance for all phases of life, the world's need, and the duty of the church to meet it.

The greatest living witness to the power of Christianity to meet human needs should not be neglected in the pulpit.

(2) Addresses by missionaries or representatives of mission boards, thus gaining the advantage of personal experience or special study.

(3) The pastor's own personal interest shown by the regular and specific mention of missionary interests in public prayer, the use of missionary materials in illustrations, and in general conversation.

2. The Church School

For children and youth missionary education should center in the church school with correlated weekday activities. This adds to the school program a variety of interesting material for instruction and definite opportunities for training in service. It also strengthens the educational aspects of the missionary program and reaches a larger number. The appeal through mission bands or societies alone is limited to those already sufficiently interested to join such organizations.

The Place of Missions in the School Program

Missions must be an integral part of the course of study and training. If treated as of secondary interest it will receive less attention, and young people will tend to consider it as of secondary importance in Christian living.

The worship, the teaching, the organized activities of the school must be inspired by the missionary spirit.

(1) In the Worship of the School

Worship is a great force in creating fundamental attitudes of thought and feeling. It must have an element of instruction to guide emotion and keep sentiment from falling into sentimentality. Missions is rich in material for this purpose. The fine old missionary hymns and the songs of social brotherhood, stories of missionary heroism and achievement, prayer in behalf of missionary interests—all stir the noblest impulses and direct their expression.

Missionary material should be used in the worship of the school as follows:

(a) At least one missionary program a month in the devotional period. Programs prepared for this purpose may be secured through the Missionary Education Department. A class or department may be made responsible for each of these. Older pupils may prepare their own original programs. This will add interest and educational value.

(b) The use of special missionary exercises for such occasions as Christmas, Easter, Children's Day, and Lincoln Day. Several boards issue programs for this purpose. Send to the Missionary Education Department for information. See also section on Literature and Materials at the end of this manual.

(c) Specific mention of definite missionary interests in the prayers of the school. Make this very definite. A brief story or a few words of comment preceding the prayer will help. If the church or school is supporting a missionary or some piece of missionary work, and particularly if any members of the school or church have gone into missionary service, these should be remembered often and by name. This will prove to be not only good missionary education but a very much needed training in the practice of prayer.

(2) In Study and Teaching

(a) The Bible Lessons.

The sources of missionary impulse and the beginnings of missionary history are found in the Bible. The story of Israel is one of a broadening world-outlook and a growing sense of world-mission. In Jesus the missionary spirit is incarnate and his disciples were the first missionaries.

These aspects of the Bible lessons should be emphasized. The teacher, as well as the pastor, must have the missionary spirit.

(b) Missionary Lessons.

The spirit that animated the biblical characters lives in the missionary heroes and heroines of all time. Their deeds bear witness to the reality and power of the gospel message and should be used not only as illustrations but as material for study.

The use of mission study texts and lessons along with the biblical adds variety and interest to the course, opens up new avenues for spiritual impressions, and multiplies situations calling forth responses of sympathy and helpfulness. It also helps to make a closer connection in the thought of the pupil between the biblical teaching and modern life and thereby strengthens its appeal.

The study of missions in the church school is of particular value because of its strong appeal, expressed in terms of present living, to the idealism and sacrificial spirit of youth. It gives that call to a great task, that sense of a real mission the lack of which in so much of our religious teaching is responsible for some of youth's indifference.

Such texts as *The World a Field for Christian Service* and *The Bible and Social Living* in the International Graded series, and many of the mission study texts now published are well adapted for use in the senior and older grades of the school.

(3) As a Means of Training in Service

"Growth in character comes through personal association and work." Missions is the Spirit of Christ at work. In each act of service or giving, provided the gift carries with it something of self, there is an expression of impulse through which character is created.

Such training in service is an important factor in religious education. The teacher should be alert to suggest ways in which the Christian impulses aroused by the lessons may find expression. These will include not only individual acts but also projects involving the associated efforts of groups. Appropriate forms of service

activities are suggested in the pamphlets on Graded Missionary Education. See also Graded Missionary Education in the Church School by Frederica Beard, and a Graded Program of Missionary Education for the Church School, published by the Interchurch Missionary Education Department.

(4) As a Socializing Influence

Both in its appeal and in its program missions is an influence for human fellowship.

The best stories and other materials for missionary instruction are designed to produce a sense of human kinship. They show the feelings and aspirations of other peoples to be like our own and the appeal for sympathy and help is in the fact that these other children of our common Father lack advantages which we enjoy and which we may share with them.

The program of missions demands cooperation. No one person, no single church, no denomination alone can meet the need. It is significant that the missionaries have been leaders in promoting interdenominational comity and fellowship. So the missionary task of each local church calls for the joint efforts of many working together for the good of all. Thus the joy of service is heightened by that of fellowship and the individual is led out into the brotherhood of man.

The same influence is seen in the new conception of our missionary work. The emphasis now is not upon evangelizing the nations through our preachers, but upon training the natives to work with their own people and develop their own resources. Our duty is not so much that of working for as of working with others.

3. Clubs and Societies

Under this head may be considered all those groups through which mission study and missionary service may be promoted whether formed for this particular purpose or not. The general plan of religious education should provide some form of organization for expressional activities to correspond with each department or age period in the church school above the Beginners.

These may be clubs, scout troops, Camp Fire Girls, Junior, Intermediate, or young people's societies and the like. As a general principle if there already exists an organization through which the missionary idea and impulse may find expression it is better to utilize it than to multiply organizations.

The leadership of these groups should inspire them with the missionary spirit. The scout law of helpfulness and the good turn furnishes an excellent foundation and the activities of any of the organizations for boys and girls can be given similar direction.

Intelligent study and definite service are the keynotes for success of the young people's society of whatever form. A well-balanced missionary program aggressively

promoted would give new life to many now weak from lack of objective.

For women, the familiar missionary society, with definite objectives in study and service, thoughtfully prepared programs and persistently aggressive management, has proved its thorough usefulness.

Men need the missionary viewpoint also and will respond to it if rightly approached. They are interested in the practical rather than the sentimental aspects of missions. The greatness of the cause must be emphasized, its relation to national and international questions, and to the big human, political, industrial and commercial problems.

The men's classes, brotherhoods, clubs, and forums are the best agencies for reaching them. The Church School of Missions, described in the next section, should make provision for men. Study courses for men must be short and very definite.

4. The Midweek Church Meeting

The old idea of the monthly concert of prayer for missions had great value. A carefully prepared program, presenting the significant facts of the Christian world-enterprise, and leading to its thoughtful consideration in prayer, will furnish the interest and meaning too often lacking in this meeting.

5. The Summer Conference

The missionary education conferences conducted each summer in all parts of the country by denominational and interdenominational boards and by the Interchurch Missionary Education Department are of great value. More churches every year are sending picked young people to these conferences, paying their expenses wholly or in part. This opportunity for intensive study of aims and methods under teachers of large experience is one of the best investments any church can make for the development of leadership in its own work and for sending recruits into missionary service.

The Missionary Education Department will furnish information regarding these conferences at any time.

VI. Methods of Missionary Education

I. Program Meetings

The program meeting is the method most familiar to missionary and young people's societies, the midweek meeting and similar groups. It is useful if not allowed to become careless or stereotyped. The following hints may be of service.

(1) Plan the programs as a series so as to give unity and progress of thought.

(2) Select leaders far enough in advance to give time for careful preparation on their part, and expect such preparation.

(3) Make the programs appeal, not only to the well-informed and already interested person, but to those who are not. These

need the education. Bring out the big, significant facts and the human interest of missions.

(4) Make the programs interesting. Use pictures, the stereopticon, posters, exhibits, dramatizations, original methods that are different. Do not overwork any one method.

(5) Take advantage of every opportunity to use good speakers with practical experience and first-hand knowledge of the work.

2. Mission Study Classes

The mission study class is a group for the intensive study and discussion of a definite topic. Suggestions for conducting it will be found in books listed in the section on Literature and Materials and in the leaflet on The Mission Study Class, issued by the Department of Missionary Education. The following brief hints will be helpful.

(1) The best work is usually done by groups of about a dozen members. Discussion in such groups is more informal and free. For the same purpose natural groupings should be followed, such as young people, men, women, married couples. Bring together those who will participate most freely with one another in the discussions.

(2) Courses of eight to ten lessons with sessions once a week are the best. Shorter courses are inadequate and busy people will not readily enlist for longer ones. Weekly sessions give time for study. If less frequent, continuity of thought is lost.

(3) Emphasize discussion and individual conclusions rather than a lecture from the leader. To secure this takes time. Sessions should be from an hour to an hour and a half in length.

(4) Choose a definite subject for the course, such as a single mission field or problem. Thorough study of one subject is of greater interest and produces better results than superficial generalizations.

(5) Real study by each member of the class should be expected. Without this fruitful discussion is impossible. Each member should have a textbook or outline of the course with references for wider reading.

(6) The leader must make thorough and careful preparation. He must have much wider information than that given by the textbook and be able to open up new relations to matters of interest. Ability to arouse and guide profitable discussion requires more reading and thought on his part than the preparation of a mere talk.

(7) Have a definite aim for each course. This should be clearly stated at the outset and kept constantly in view. To have a definite objective and to note progress toward it are of great value in stimulating interest and study.

(8) The organization of such classes should be reported immediately to the Department of Missionary Education. State the subject if chosen. This will enable the

department to furnish the leader with such helps as may be available for his work.

3. Missionary Dramatics

This method, which, in its various forms, may be adapted to use in the programs of the church school, missionary and young people's societies, the mid-week meeting, and at church socials and entertainments, is a very effective means of missionary education. Missionary dramatizations have the double advantage of presenting facts in concrete and interesting form to those who witness the productions, and of giving to those who participate a means of self-expression with high educational value. This value will be the greater if the following suggestions are observed.

(1) General Preparation.

Those who take part should have a good background of knowledge of the field, incident, or other subject to be presented. This will create atmosphere and enable them to enter more heartily into the spirit of the production. General study of the subject should precede the dramatization. A plan often adopted is to have the presentation follow the study of a textbook related to it.

Accuracy of detail is also important in order that the presentation may be true to life and trustworthy impressions be made.

(2) Aim and Purpose.

If dramatization is to serve its purpose as a means of missionary education it is essential that the participants shall approach it, not in the spirit of a mere performance, but as an act of service, earnestly rendered in behalf of those who may be influenced thereby.

Forms of Missionary Dramatics

Various forms of dramatizations may be used: (1) the pageant, a series of episodes or pictures grouped about a common theme; (2) the play, in which a definite plot from real life is acted out; (3) the dialogue or sketch, presenting some incident, condition or missionary situation; (4) the impersonation in monologue or dialogue, with costume or other accessories if available.

The last two are particularly well suited to informal presentation in smaller groups.

4. Stereopticon and Motion Pictures

The stereopticon and the motion picture are valuable aids in the graphic presentation of missions. Sets of stereopticon slides with descriptive lectures may be obtained from some of the mission boards and from the Lantern Slide Department of the Inter-church World Movement, 45 West 18th Street, New York City. The International Church Film Corporation, Flatiron Building, New York City, and the Community Motion Picture Bureau, 6 Beacon Street, Boston, Mass., can furnish suitable reels, also the National Juvenile Motion Picture League, 381 Fourth Avenue, New York City.

5. Investigation and Reports

This method may be used in connection with any of the others mentioned where cir-

cumstances permit. If the subject being studied has to do with local conditions or the administration of any board or institution, investigation with personal visits if possible by some of the members followed by their report to the church or study group will add interest and the weight of first-hand observation.

6. General Publicity

Next to the influence of the pastor, that of persistent and attractive advertising will be most effective in creating an atmosphere of missionary interest in the church. One or more bulletin boards should be maintained at prominent spots. There should be one in the church school and in each department of the school that has a separate room.

The display on these boards should be good advertising, not a miscellaneous assortment of unrelated material. Do not allow anything to remain so long as to grow stale and use particular care to remove announcements of events as soon as they have served their purpose. Good pictures that tell a story, posters, notices of events of missionary interest, references to articles or books of current interest are good material.

The church calendar or paper, if one is published, and occasional mimeographed or multigraphed announcements are useful. Some churches follow the custom of publishing lists of books and magazine articles in the newspapers.

Do not limit this publicity merely to announcements of what is going on in the local church, but let it include the significant facts of the world-wide enterprise of missions.

Use the best advertising talent in the church for this work. Original posters may be produced by the young people with good effect. These should be preserved for exhibit purposes.

7. The Christian Service Flag

The missionary work of the church needs workers quite as much as money. The recruiting of young people for this service is the duty of each local church, a vital element in its program of missionary education and the best test of its effectiveness.

The church should be proud of those whom it has sent into missionary service and the public recognition of their work is an effective means of keeping the claims of missionary service before its youth.

The war has made us familiar with the meaning of the service flag. There is every reason for using it in honor of those who are giving their lives to the betterment of humanity. A Christian service flag hung in the church or school, with a star upon it for every member of the church in missionary service, home or foreign, is an effective means of missionary education. If the church has no such representative the flag may well be hung in anticipation of the day when stars may be placed thereon.

VII. The Church School of Missions

This method of missionary education is given the emphasis of a separate section both on account of its value and because it combines many or all of the other special methods. It has been used with success by many churches for some years not alone for the study of missions, but for that of religious education in general.

The plan consists of the forming of classes and groups in which the attention of the whole church is focussed for a period upon mission study. The program is usually as follows:

A supper is served at the church which makes it possible for people to come directly from work and also promotes social fellowship. After supper the company separates into classes for study, these being made up along lines of natural grouping as suggested in the section on Mission Study Classes. This study period should be at least an hour in length. After this comes a general meeting of all the groups at which a theme of missionary interest is presented. This program should vary from week to week and may consist of addresses, stereopticon talks, a program presented by some one of the groups, dramatizations, and so on.

Finally, as a fitting close to the evening, comes a brief period of worship and prayer which may or may not be definitely distinguished from the general assembly. A good schedule for such a school is the following:

6:00-7:15—Supper and social fellowship.
7:30-8:45—Study period.

8:50-9:30—General assembly and worship.

More time should be allowed between the first two periods than the other. People do not go to their classes so promptly from the sociability of the first period and it also gives time for any who cannot attend the supper to come from their homes for the classes.

Promptness in beginning and closing the different periods is important.

The plan may be modified to suit conditions. Some churches adopt the general idea of concentration on mission study, but the classes meet at different times during each week according to the convenience of members. The first plan is preferable if it can be carried out. A combination of both plans is possible.

The time of year most suitable is the ten weeks just before the Christmas holidays and the ten just following. Many churches hold such a school through both terms. If but one is chosen the earlier period is better, as it gives opportunity for the interest aroused to express itself during the active part of the church year.

The evening chosen will be governed by conditions. Most churches use the night of the midweek meeting. So far from interfering with this meeting it helps it throughout the whole year.

Topics for study, textbooks and other materials will be chosen according to preference. There are practical reasons, such as

the supply of helps, for following in general whatever topics may be suggested by denominational or interdenominational boards for special emphasis at the time. The hints regarding programs, mission study classes and other special methods in the preceding section will apply here.

The school should be well advertised. A sermon by the pastor or address by some speaker of missionary experience may well precede the opening of each term. A summary of results may also be given at the close, with suggestions as to any particular duty resting upon the church in view of the study. The committee should also make use of the publicity methods suggested in VI, in advertising the school.

VIII. Some General Principles

There are general principles of policy and methods which, if followed, will make the work more effective.

1. Methods and materials must be adapted to the present experience and interests of those for whom they are intended. To proceed too far in advance or to lag behind, not only fails to arouse interest, but produces a contrary reaction and works positive harm.

This applies to the choice of stories or texts for instruction. Those for young children must be very simple and concrete, those for boys and girls must be full of life and action, and so on. The use of abstract terms, theological and figurative religious phraseology so much used by adults should be avoided.

The same applies to the worship programs. Hymns and prayers should be chosen so that they may sincerely express the feelings, thoughts and aspirations of the participants.

Causes, institutions, or service projects must also be suited to the experience and capacities of the pupils. It is a mistake to present boards or societies as such to young children who cannot yet appreciate the significance of organized effort. The work of such boards must be presented concretely and typically.

It is as serious an error to continue asking childish things of young people and failing to lead them into the intelligent study of the church's organized work.

2. The spirit of missionary service should find expression in the immediate environment of the child as well as in more remote fields. The basis of the missionary spirit is the natural instinct of helpfulness in the child. Its training must begin in very simple acts and close at home, in those relationships in which he lives. To teach the child to give money for something on the other side of the world while neglecting these nearer duties is to erect a superstructure without a foundation and with similar consequences.

3. Be careful to see that appeal is being made to the right motives, friendly sympathy and respect rather than superiority, the desire to share rather than to give

charity, and an intelligent interest in the object of service rather than response to urgency or the attractions of some device.

Carelessness at this point often produces very undesirable results. The wrong emphasis may create the very opposite of the Christian missionary attitude. Investigation has shown that children and even older persons will give under the spur of a competition, or some ingenious money-raising scheme without the faintest conception of the real object. These are insecure foundations and no enduring and progressive missionary interest can be built upon them.

4. All the activities of missionary education should enlist the whole self: intelligence, feelings, and will. To this end the children and youth should be given the largest possible share in the planning and executing of their program.

This will include such matters as choosing their own topics, and working out original programs, dramatizations and other expressive productions. It should include also the opportunity to study beforehand various possible objects for service or support and to choose between them. While it may not be of particular moment which of several objects a group may choose, it is extremely important to their interest and response that the members of the group shall have chosen. This principle lies at the heart of continued and increasing missionary interest and service.

5. Emphasize the importance of making every gift or act of service an act of self-expression, a giving of self. From this view-point the fact that money given has been honestly earned or saved from one's own funds is of far more importance than its amount, or the fact that a piece of service represents one's best effort than what is actually done.

The practice so common among children of asking parents for extra money "for the missionary collection" should be discouraged. Help them see that this is not their gift at all, but simply the act of a clerk who pays out funds intrusted to him for the purpose. More emphasis upon such training in self-expressive service will lead many more young people to make the final gift of their whole time and strength to the Master's work in the world.

IX. Tests of Success

The best results of education, and particularly of religious education, cannot be expressed in formal statements or reduced to marks or statistics. Pastors and teachers should realize that they are working for growth in Christian character, a more consistent taking of right attitudes in life and conduct. These should be watched for from month to month and from year to year, remembering that the best evidence is that which is spontaneously expressed in response to the various situations of life. The following may be mentioned as good tests by which to measure the success of the missionary educational program.

1. Manifestation of more consistently Christian attitudes toward other people of whatever race, nation, or social condition.

2. Indications of a widening range of personal human interests on the part of the pupils.

3. Increasing willingness to engage in acts of missionary service and progress in real giving for the work of the church throughout the world.

4. More thoughtful consideration on the part of the young people of the claims of Christian service occupations as a life work and an increasing number of enlistments for such service.

Isles of Shoals Congregational Conference

THE continuance of the summer meetings at the beautiful Isles of Shoals, off Portsmouth, N. H., has been made possible by some generous gifts. Our Congregational people have been assigned the month of August, and an interesting program is being prepared for the first three weeks commencing Monday evening.

The morning Bible studies will be led by Professor Irving F. Wood of Smith College, Professor John J. Martin of Bangor Theological Seminary, and by other Bible experts.

The general theme of reconstruction as the present world-movement will be discussed by able leaders in various departments, and the responsibility and influence of the church in this movement will be indicated.

The cultural and entertainment features for the evenings that have been introduced during the last two annual meetings will be continued this year, and we expect a delightful review to be given by Mr. and Mrs. Franklin Warner of their missionary visits around the world, illustrated by moving pictures. The unique candlelight service that marks the close of each day is one of the charming features of the Conference.

The rates for boarding are at the lowest cost possible, but the high cost of food and of service compels the management to charge \$22 to \$24 per week for one person.

The appropriateness of a visit to the Isles of Shoals this summer of the Tercentenary of the Pilgrims, is apparent because the islands were so much used by the first settlers of New England as a port of entry and departure and as a meeting place of all the fishing vessels that came from England before and after the Pilgrim Fathers.

The officers of the Isles of Shoals Congregational Conference for the year 1920 are:

President, Rev. William E. Barton, D.D., of Chicago, Ill.; Vice-President, Rev. E. Victor Bigelow, Andover, Mass.; Acting Secretary and Treasurer, Rev. John Luther Kilbon, Boston, Mass.

Write Mr. Kilbon, 14 Beacon Street, Boston, Mass., for information.

The Superintendent's Guide to the August Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 44 AUGUST 1	SECOND WEEK LESSON 45 AUGUST 8	THIRD WEEK LESSON 46 AUGUST 15	FOURTH WEEK LESSON 47 AUGUST 22	FIFTH WEEK LESSON 48 AUGUST 29	Departmental Groups	
								Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 4	THEME: Love Shown by Kindness TITLE: A Room for a Friend. MATERIAL: 2 Kings 4. 8-11.	THEME: Love Shown by Kindness Elisha and a Boy. MATERIAL: 2 Kings 4. 12-37.	THEME: Love Shown by Kindness Stories 44 and 45 Retold.	THEME: Love Shown by Kindness The Story of Rebekah. Gen. 24. 10-67.	THEME: Love Shown by Kindness David and a Lame Prince 2 Sam. 4. 4; chap. 9.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 8	LESSON 96	LESSON 97	LESSON 98	LESSON 99	LESSON 100	BEGINNERS	BEGINNERS
6	I	Bible Stories for the Sunday School and Home Part 4	THEME: Pleasing God by Right Doing TITLE: How Abram Stopped a Quarrel. MATERIAL: Gen. 13. 1-18.	THEME: Pleasing God by Right Doing The Story of a Guest-Room. 2 Kings 4. 8-11.	THEME: Pleasing God by Right Doing A Captive Maid Trying to Help. 2 Kings 5. 1-14.	THEME: Pleasing God by Right Doing Review. Psa. 86. 11a; 32. 8a.	THEME: God's Lovingkindness God the Creator and Father. Review of Lessons 1 and 2.	P R	P R
7	II	Bible Stories for the Sunday School and Home Part 4	THEME: Learning to Do God's Will TITLE: The Two Brave Spies. MATERIAL: Num. 13. 1-3; 17-33; 14. 1-10, 30.	THEME: Learning to Do God's Will Joshua Leading the Israelites into the Promised Land. Josh. 1. 1-6; chaps. 3 and 4; 5. 10-12.	THEME: The Right Use of God's Gifts (Temperance) The House in Which I Live. 1 Cor. 3. 16, 17b; 9. 25, 27.	THEME: The Right Use of God's Gifts (Temperance) God's Gifts for Food. Psa. 85. 12; Lev. 26. 3-5; Eccl. 10. 17.	THEME: The Right Use of God's Gifts (Temperance) The Story of the Rechabites. Jer. 35. 1-8, 12-14a, 18, 19.	I M A R	I M A R
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: Trusting and Serving God TITLE: Elijah and Elisha. MATERIAL: 1 Kings 19. 19-21; 2 Kings 2. 1-15; 3. II.	THEME: Trusting and Serving God A Sorrowing Mother Made Glad. 2 Kings 4. 8-37.	THEME: Trusting and Serving God Elisha Teaching His Servant to Trust. 2 Kings 6. 8-17.	THEME: Choosing the Right Returning Good for Evil. 2 Kings 6. 18-23.	THEME: Choosing the Right A Servant Yielding to Temptation. 2 Kings 5. 15-27.	Y	Y
9	IV	Stories from the Olden Time Part 4	THEME: Stories That Jesus Told TITLE: The Two Foundations. MATERIAL: Matt. 7. 16-29; Luke 6. 46-49; 1 Cor. 3. II.	THEME: Stories That Jesus Told The Wise and Foolish Virgins. Matt. 25. 1-13.	THEME: Stories That Jesus Told A Parable in Action. Luke 22. 7-13, 24; John 13. 1-17.	THEME: Stories That Jesus Told The Last Judgment. Matt. 25. 31-46.	THEME: Stories That Jesus Told Review. Matt. 7. 28, 29; Luke 4. 22; John 7. 46; 2 Tim. 4. 7, 8.	J U N I O R	J U N I O R
10	V	Hero Stories Part 4	THEME: Stories of Old Testament Heroes TITLE: Joshua Appointed Leader of Israel. MATERIAL: Num. 27. 15-23; Josh. 1. 1-18.	THEME: Stories of Old Testament Heroes The Israelites Crossing the Jordan. Josh. 3. 1 to 4. 24.	THEME: Stories of Old Testament Heroes Joshua's Last Address. Josh. 24. 1-33.	THEME: Stories of Old Testament Heroes Deborah and Barak Defeat Sisera. Judg. 4. 1 to 5. 31.	THEME: Stories of Old Testament Heroes The Call of Gideon. Judg. 6. 1 to 7. 1.	J U N I O R	J U N I O R
11	VI	Kingdom Stories Part 4	THEME: The Exile and Return of the People of Judah TITLE: Rebuilding the Temple. MATERIAL: Hag. 1. 1 to 2. 9; Ezra 5. 1, 2; 6. 14-16.	THEME: The Exile and Return of the People of Judah Nehemiah Visits Jerusalem. Neh. 1. 1 to 2. 16.	THEME: The Exile and Return of the People of Judah Nehemiah Builds the Wall. Neh. 2. 17 to 4. 23; 6. 15, 16; 12. 43.	THEME: The Exile and Return of the People of Judah Ezra Teaches the Law. Neh. 8. 1-18; Psa. 119. 97-104; 19. 7-14.	THEME: The Exile and Return of the People of Judah Review. Psa. 95. 1-7; 100. 1-5; 126, 3; Prov. 14. 34; Eccl. 4. 12; 1 Cor. 9. 25; 16. 13.	I O R	I O R
12	VII	Gospel Stories Part 4	THEME: Studies in the Acts TITLE: Philip, a Christian Missionary. MATERIAL: Acts 8. 1b-40; 21. 8, 9.	THEME: Studies in the Acts The Conversion of Saul (Paul). Acts 9. 1-31.	THEME: Studies in the Acts Peter's Visit to Cornelius. Acts 10. 1-48.	THEME: Studies in the Acts The Release of James and Peter. Acts 12. 1-24.	THEME: Studies in the Acts How Paul Became a Missionary. Acts 11. 19-26; 13. 1-3; 14. 1-28.		
13	VIII	Religious Leaders in North America Part 4	THEME: Religious Leaders in North America TITLE: Samuel J. Mills, a Pioneer Missionary Hero. MATERIAL: Matt. 28. 18, 20.	THEME: Religious Leaders in North America Francis Asbury, the Pioneer Bishop. Rom. 12. 1, 2.	THEME: Religious Leaders in North America William Capers, the Apostle to the Slaves. Matt. 11. 2-6.	THEME: Religious Leaders in North America Dwight L. Moody, Evangelist and Educator. Luke 19. 11-24.	THEME: Religious Leaders in North America Jacob Riis, the Champion of the City. Heb. 11. 8-16.	INTERMEDIATE	INTERMEDIATE
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: Daniel and His Three Friends. MATERIAL: Dan. 1. 1-7; 2. 17-24; 3. 26-30; 4. 28-37; 5. 10-16; 6. 19-26; 7. 7-14.	THEME: Some Famous Friendships The Family of the MacCabees. Deut. 20. 1-9; 1 Kings 3. 4-9; Psa. 1. 85; Eccl. 9. 11-18; Heb. 11. 35-40.	THEME: Some Famous Friendships The Great Friend of All the World. John 1. 35-50; Mark 3. 13-19; John 2. 1-II; Luke 8. 38-41, 42-44; 5. 1-11; 2. 40-51; Matt. 6. 9-13; 9. 9-13; Luke 19. 1-10; 7. 36-50; Matt. 7. 10; 22. 35-40.	THEME: Some Famous Friendships The Friends at Bethany. Luke 10. 38-42; John 11. 1-57; 12. 1-9; Mark 14. 3-9.	THEME: Some Famous Friendships How Peter Learned to Be a Friend. John 1. 4-42; Matt. 4. 18-22; 14. 22-32; 16. 13-28; 17. 1-13; John 21. 13-19; Acts 10. 1-48; Mark 14. 66-72; John 6. 66-69; Matt. 18. 21, 22; John 13. 1-20.	INTERMEDIATE	INTERMEDIATE

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

B. P.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 44 AUGUST 1	SECOND WEEK LESSON 45 AUGUST 8	THIRD WEEK LESSON 46 AUGUST 15	FOURTH WEEK LESSON 47 AUGUST 22	FIFTH WEEK LESSON 48 AUGUST 29	Departmental Groups
			Plan 1	Plan 2				
15	X	A Modern Disciple of Jesus Christ—David Livingstone Part 4	THEME: A Modern Disciple of Christ—David Livingstone TITLE: A Route to the Sea.	THEME: A Modern Disciple of Christ—David Livingstone The Escort of Barotse Men.	THEME: A Modern Disciple of Christ—David Livingstone Across the Continent.	THEME: A Modern Disciple of Christ—David Livingstone The Government Expedition.	THEME: A Modern Disciple of Christ—David Livingstone The Death of Mrs. Livingstone.	I N T E R M E D I A T E
16	XI	Christian Living Part 4	THEME: The Word of God in Life TITLE: The Word of God a Source of Inspiration and Courage. MATERIAL: Ezek. 1. 1-14; 2. 1-7; Dan. 7. 1-14; Zech. 4. 1-10; Rev. 6. 1-17; 7. 9-17.	THEME: The Word of God in Life The Word of God the Voice of Hope. Hos. 14:1-9; Isa. 8. 19 to 9. 7; 2 Kings 19. 20-36; Isa. 42. 1-9; Mic. 4. 1-8; Amos 8. 4-10; Isa. 52. 13 to 53. 12.	THEME: The Word of God in Life The Word of God the Bulwark of Faith. Neh. 7. 73 to 8. 12; chap. 1; Jer. 1. 1-10; 25. 1-14; 36. 1 to 37. 15; 32. 1-15; 31. 27-40.	THEME: The Word of God in Life How Jesus Used the Old Testament. Matt. 4. 1-11; 5. 17-48; Luke 4. 16-21; 24. 13-22; 2. 19-52; Psa. 119. 105; John 5. 39-47.	THEME: The Word of God in Life How the Early Christians Used the Old Testament. Acts 2. 14-42; Rom. 1. 2, 3; 1 Pet. 1. 10-12; Heb. 11. 1 to 12. 2.	S E N I O R
17	XII	Studies in the Books of Ruth and James Part 4	THEME: The Book of James TITLE: The Character and Purpose of the Book. MATERIAL: James 1. 1 to 5. 20.	THEME: The Book of James How to Meet Trial and Temptation. James 1. 1-18; 5. 7-11; 13-18.	THEME: The Book of James The Control of the Tongue. James 1. 19-27; 3. 1-12; 4. 11, 12; 5. 12.	THEME: The Book of James My Attitude toward My Associates. James 2. 1-13.	THEME: The Book of James The Marks of a Christian. James 2. 14-26; 1. 22-25; 4. 17.	
18	XIII	History and Literature of the Hebrew People Part 4	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: Gain through Loss: the Discipline of the Exile and Vassal Life. MATERIAL: Isa. 49. 14 to 50. 3; Jer. 29. 1-14; Acts 2. 5-11; James 1. 1.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Suffering Servant: a Prophet's Vision. Isa. 42. 1-4; 49. 1-6; 50. 4-9; 52. 1 to 53. 12.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community Jerusalem to Be Restored: Visions of the Future. Isa., chaps. 60, 62; Ezek., chaps. 36, 37; Hag., chaps. 1, 2.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Visions Begin to Be Realized: Two Statesmen, Ezra and Nehemiah. Ezra, chap. 9; Neh., chaps. 1, 2, 4 to 6, 8.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Problem of Suffering: the Book of Job. Job, chaps. 1, 2 (prologue), 19, 38, 39, 42. 1-9 (conclusion).	Y O U
19	XIV	First Century of the Christian Church Part 4	THEME: The Apostolic Church a Brotherhood TITLE: Organizing for Service. MATERIAL: Luke 6. 13; Acts 1. 21-26; 6. 1-7; 13. 1; 20. 17, 28; Rom. 1. 1; 12. 7; 1 Cor. 16. 15, 16; 14. 4; 12. 28-31; Eph. 4. 11-17; Gal. 2. 1-10.	THEME: The Apostolic Church a Brotherhood The World Vision. Matt. 10. 40-42; 28. 19, 20; Acts 1. 8; Luke 10. 1-9; Rom. 1. 14-16; 14. 11.	THEME: The Apostolic Church a Brotherhood New Ideals of Personal Morality. Rom. 12. 1-21; 13. 8-10; 1 Cor. 5. 9-13; 9. 24-27; 6. 12-20; 2 Cor. 1. 17-22; 7. 14; Phil. 4. 8; Matt., chaps. 5-7.	THEME: The Apostolic Church a Brotherhood The New Ideal of the Family. Matt. 19. 3-9; Mark 10. 13-16; 1 Cor. 6. 15-20; 7. 1-16; 1 Tim. 3. 11; Titus 2. 4, 5.	THEME: The Apostolic Church a Brotherhood The New Ideal of Society: Democracy. James 2. 1-12; Col. 3. 11; Matt. 6. 26-30; 23. 1-12; Philem. 8-20; Rom. 16. 1-23; Luke 15. 1-32; Gal. 3. 28.	S E N I O R
20	XV	The Bible and Social Living Part 4	THEME: Bible Spokesmen for the Kingdom of God TITLE: Hosea, Preacher of Divine Love. MATERIAL: Hos. chap. 3; 6. 1-6; 7. 8-16; 10. 12 to 11. 11; 14.	THEME: Bible Spokesmen for the Kingdom of God Isaiah, a Constructive Statesman. Isa., chaps. 1, 2, 6; 4. 2-6; 5. 1-7; 7. 1-9; 9. 1-7; 11. 1-10.	THEME: Bible Spokesmen for the Kingdom of God Jeremiah, Preacher of Individual Responsibility. Jer., chaps. 5, 7, 29, 31; 23. 1-4; 13-40; 34 and 35.	THEME: Bible Spokesmen for the Kingdom of God Ezekiel, the Dreamer of a New Day. Ezek., chaps. 1 to 3; 18; 22; 26 to 28; 33 to 48, especially chaps. 34, 37, and 47.	THEME: Bible Spokesmen for the Kingdom of God Nehemiah, Builder of State and Church. Neh., chaps. 1 to 6; 8 to 10; 13.	L E O P L
ADULT			Special courses for parents and elective courses on special topics.					Adult

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 5 AUGUST 1	SECOND WEEK LESSON 6 AUGUST 8	THIRD WEEK LESSON 7 AUGUST 15	FOURTH WEEK LESSON 8 AUGUST 22	FIFTH WEEK LESSON 9 AUGUST 29
6 7 8	PRIMARY	Early Leaders	TOPIC: Worshiping God. MATERIAL: 2 Sam. 6. 11-19; Psa. 24. 7-10.	David's Kindness to a Cripple. 2 Sam. 4. 4; 9. 1-13.	David's Grief Over Absalom. 2 Sam. 15. 1-14; 18. 5-15; 18. 31-33.	Asking God to Forgive Us. Psa. 51. 1, 2; Luke 18. 9-14.	Solomon's Choice. 1 Kings 3. 4-15.
9 10 11	JUNIOR	and Kings of Israel	TOPIC: The Ark of God Brought to Jerusalem. MATERIAL: 2 Sam. 6. 11-15, 17-19; Psa. 24. 7-10.	David's Kindness to Jonathan's Son. 2 Sam. 4. 4; 9. 1-13.	David and Absalom. 2 Sam. 15. 1-14; 18. 5-15; 31-33.	How David Obtained Forgiveness. Psa. 51. 1, 2, 9, 10; Luke 18. 9-14.	Solomon's Wise Choice. 1 Kings 3. 4-15.
12 to 17	INTERMEDIATE AND SENIOR	Israel	TOPIC: The Call to Worship. MATERIAL: 2 Sam. 6. 17, 18; Psa. 102. 1, 2, 6, 7.	The Nobility of Kindness. 1 Sam. 20. 14-16; 2 Sam. 9. 1-7; 1 John 3. 17, 18.	The End of a Selfish Life. 2 Sam. 18. 9-15; Prov. 15. 9, 10.	How We May Obtain Forgiveness. Psa. 51. 1-4; Matt. 6. 14, 15; 1 John 1. 8 to 2. 2.	Choosing the Best Things. 1 Kings 3. 11-15; Prov. 3. 13-15.
YOUNG PEOPLE AND ADULTS			TOPIC: Making Religion Central. MATERIAL: 2 Sam. 6. 1, 2, 17, 18; Psa. 105. 1-5; Matt. 6. 33; Col. 3. 16, 17.	Elements of Strength in David's Character. 2 Sam. 8. 15; 7. 1-3; 9. 1-7; Psa. 32. 5.	Elements of Weakness in David's Character. 2 Sam. 12. 7-9; 18. 9-15.	Penitence in Christian Experience. Psa. 51. 1-4; Luke 18. 13, 14.	True Wisdom and How to Get It. 1 Kings 3. 4-15; Prov. 4. 5-8; James 1. 5-8.

A Congregational Summer Assembly

Frankfort, Michigan

By John R. Nichols

If your tastes are simple, if you are seeking a quiet place under the trees and by the lakes, with pure and bracing air, clear skies, fine bathing and boating privileges, the choicest fellowship, and just enough of intellectual stimulus to keep life on a high plane, then come to Frankfort.

The Congregational Summer Assembly owns and controls a beautiful wooded tract of one hundred and twenty-five acres, with frontage on two lakes (Michigan and Crystal), connected by delightful shaded walks. A lodge and dining hall have been erected and an auditorium, seating conveniently six hundred people. The grounds are about two miles from Frankfort village, with easy connection by auto bus, which makes frequent trips.

The Assembly combines the best features of the summer resort and the modern Chautauqua, without being either of these. Its chief constituency is made up of a group of congenial families and their friends who own lots on the Assembly tract, on which about one hundred cottages have been built. They are people who believe in the gospel of the simple life, in God's out-of-doors, who love the lakes and the trees, and who enjoy the freedom and the fine fellowship of this favored spot. That other people of similar tastes may share these advantages, provision is made at the lodge and the dining hall for a limited number of guests. There are some cottages and rooms outside for rent and opportunity is provided for those who prefer to dwell in tents to indulge this propensity.

One of the really distinctive features of life on the Assembly grounds is the Sunday morning and evening services. Meeting in the temple of the woods in close touch with God's out-of-doors, worship seems the most natural thing in the world. When the weather is favorable, the vesper services are held on the bluff overlooking Lake Michigan at the sunset hour.

During the last week of July, this year, Dr. R. W. Gammon of Chicago will conduct a conference on "Country Life Problems," in which he will have the assistance of such capable and well-known workers as Rev. Malcolm Dana, Miss Miriam Woodberry, and Miss Frances Patterson. It is the hope and desire of the management that a large number of ministers and church-workers from nearby points may be attracted to this conference.

P.

During the week beginning August 8th, Professor J. N. Powis Smith of Chicago University will give a course of Bible lectures on "The Hebrew Prophets and Psalms."

As is fitting in this tercentenary year, the last two weeks of August will be given to lectures and conferences on "The Pilgrim Faith and History." Dr. E. E. Braithwaite, also of Chicago, will give the principal course on this subject which will be

supplemented by a pageant to be prepared and directed by Miss Julia Anderson of Grinnell, Iowa, whose work in this line last year elicited such enthusiastic praise. Mrs. DeForest Kellogg, director of music in the First Church of Kewanee, Illinois, will have charge of the music, and Mr. O. C. Bird, a graduate of Oberlin and formerly connected with the physical education department of the Ohio State University, will be director of athletics.

Practical Religion

By Ernest Bourner Allen

ATERRIBLE tornado swept through the environs of Chicago recently, destroying thousands of dollars worth of property and taking its toll in human life. Houses were laid flat and then the debris blown away so that it could not be found. The big bell of one of the churches was hurled from the steeple across the road and far down the block. Fire added its horrors to the situation. No description can convey an adequate idea of the desolation which appeared after the storm. Of course everybody said it was too bad. A procession of automobiles and a crowd of visitors on the street cars appeared upon the scene. Boy Scouts put in an appearance and with the soldiers picketed the devastated region. Funds for the relief were started in the newspapers; social clubs gave card parties and dances; churches took up offerings; and banking institutions debated the possibility of large loans to help those who must try to rebuild. The already acute housing situation was made doubly severe.

Then the carpenters of Chicago resolved that they would try to do something, so on Saturday afternoon and all day Sunday hundreds of them went out to work upon the houses needing repair and rebuilding. It was a fine expression of practical Christianity. Something like that, I think, is what Jesus, the Carpenter, would have done, for he taught men the law of unselfish and friendly helpfulness. He declared this helpfulness should be rendered to every one without regard to race, age, learning or character. There may be a few who

will question whether such work should be done on Sunday, as men questioned Christ's healing on the Sabbath the man with the withered hand. Some may say it was a bit of spectacular charity, praised overmuch, and not backed up by the habit of men's lives. But in itself it stands as a worthy exhibition of neighborliness, deserving the assumption of a whole-hearted motive. It is refreshing, in the complex specialization of our modern life, which often operates to minimize the individual, to have such an illustration of united comradeship in service.

We do well to remember that every man, woman or child who gave money was really thereby out at Melrose Park, cleaning up debris, furnishing food, and rebuilding homes. For money is stored energy. It represents a certain proportion of a man's time and ability. When he gives it he is giving a part of his energy. Both spending and giving are, therefore, matters of high moral concern, for they are the gauge which shows how men invest themselves and what things they regard of greatest worth.

May the spirit of the Carpenter leaven and dominate our social order and our individual lives today! Let us invest ourselves heavily in every high and costly service. Our attitude toward God is measured by our helpfulness to our neighbors. What the carpenters did for the Carpenter is a type of what all of us can do for him. This is real religion! We need more of it.

How They Begin to Read

By John S. Thorp



Books and Boots

A WRITER, choosing the subject of preparedness to meet new educational needs, points out that 5,000,000 children in the United States under twelve years, but of school age, "form an army of illiterates that would reach from coast to coast." He asks, "What greater danger can menace democracy than the untrained mind?" A commentator, while not attempting to define this new preparedness, writes: "We can at least meet one of our obligations to education when we present the child to the freedom of literature."

The need for libraries and encouragement of reading among children has been recognized. Arnold Bennett once wrote: "He who has not been presented to the freedom of literature has not wakened out of his prenatal sleep. He is merely not born. He can't see; he can't hear; he can't feel in any sense. He can only eat his dinner. The spirit of literature is undying; it joins the candle and the star, and by the magic of an image shows that the beauty of the greater is in the less."

Sowing the seed of good books among children is the task to which librarians throughout the country have assiduously given their attention. Kindling the flame of knowledge in the youth of the nation is an important work which has not been unappreciated by those who foster education. The influence of libraries and good books always has been a strong one in molding the child for usefulness in life, but even these efforts have proved inadequate in developing certain great masses of children because of lack of library facilities in many sections of the country.

How first to interest the child in books has been solved by active library workers among children. Books must be presented

first as a great playground; the child must be taught the happiness and entertainment this mystery field holds. Pictures have proved invaluable in encouraging the child to invade the printed page. Interest first in an illustration often leads to an inquisitiveness regarding the character portrayed. Story hours have been successful in bringing the child to the library. A well told story compels the child's attention and he returns to hear more. This leads to a natural desire to learn more and soon he is hunting pictures in books, finally becoming interested in the text until he is a confirmed reader. Gradually he acquires an interest in better books and in this he is encouraged by the librarian.

The actual work carried on among children in one library, as told by its librarian, serves to illustrate the importance of these efforts.

"The children's department is on the lower floor, and is especially equipped for work with them; slanting reading tables, tables for the younger children, and reading benches help to further the work.

"Our regular story hour on Saturday morning is always well attended, and during the week the grade teachers bring their classes to hear stories and to see the beautifully colored slides which are used in connection with the geography lesson. Special days are celebrated by appropriate stories and music on the Victrola. On Sunday afternoon, a Victrola concert is given with appropriate music.

"We try to decorate the room with pretty posters, to keep flowers on the desk, and we have a pet bird to amuse the children. The atmosphere in this room is pleasant and the discipline easy because of the informal conduct. The room is open from noon until nine o'clock in the evening. We feel that it should be open after six for the children who do not attend the movies.

"The circulation of the children's books during 1919 was 57,535 with about 10,000 books from which to draw. Once a year we sponsor a 'Library Card Week' and a prize is given the child who brings us the most new borrowers. The room is used four evenings a week by the Campfire club girls, which is about the only organization in the city for girls."

More books for children are advocated in the recently launched Enlarged Program of the American Library Association, which aims to promote good reading and universal education by creating a support for existing libraries and a sentiment that will cause libraries to be established where none now exists.

Recent Bureau of Education estimates place the number of persons totally without or only partially served with books at 60,000,000. To meet the book needs of these people, the American Library Association proposes to extend the county library system in cooperation with existing library agencies that every man, woman, and child in the country may have ready access to the best books. Americanization of 15,000,000 newcomers to our shores is planned by encouraging the reading of books on American aims, ideals, and traditions and by fostering the printing of more books on these subjects in foreign languages.

Any program designed to create a better citizenship or a finer culture should begin with the children.



Reaching for Knowledge



View of the Kennebec River



The Old Farmhouse, Our Headquarters



Another View of the River Near Our Old Swimming Hole

A Church School Camp

One Way of Solving the Summer Problem for Boys

NEW ENGLAND was in the midst of muggy dog days, and church attendance was at a low ebb. Our popular pastor had gone on his vacation, and the pulpit was being filled by "supplies." Much to the surprise of many, a considerable number of boys were to be found seated near the front of the church every Sunday morning. Clearly something of importance was behind this remarkable attendance. The previous winter we had employed a part-time director of boys' work. His program for the year included a church-school boys' camp. Although the camp was not held until the close of the summer season, its plans proved a rallying-point for all the boys' work of the season.

The Summer Season Important

The church felt that the summer season was a most important one in the lives of the boys, and the opportunities offered should be used to win their allegiance to the church school. Instead of spending money for rallying devices in the fall, to tell the boys that the church had once more oiled up the machinery and was ready for them, we decided to keep their interest during the summer by definitely planning an attractive and healthful program for those weeks. There are without doubt other ways of solving this problem, but we found the boys' camp the most practical one. Often when we think of camps, we think in terms of large sums of money

By Harold G. Jones

and high-priced equipment. Our camp was not of this type, for our budget was a very limited one and our equipment scanty.

About the last of April we announced our plan. It met with immediate enthusiasm on the part of the boys. A drive for general camp expenses was put on, and in one day the boys raised one hundred and forty-four dollars. Leaders were carefully picked, and soon the boys' applications were coming in. We chose an old farmhouse on the banks of the Kennebec, near Bath, Maine, for our headquarters. During the rainy weather we found the old house, with its fireplace, a valuable asset, and the scene of many a happy evening. When camp was over and we returned home, the church held a recognition service for us, at which the camp letters were awarded. At this service we announced that out of twenty boys at the camp, sixteen had made a decision for Christ.

The camp not only helped in the religious development of the boys, but with the spirit of the Christ coloring all activities, it developed the boys along the four-fold life. The boys received training in first aid, life-saving, and acquired a knowledge of birds, flowers, and trees. Their physical development was cared for by training in athletics, swimming, hikes, calisthenics, regular hours for sleep and meals, and a well-balanced diet.

A limited budget can be raised in almost any community, and may be augmented by the boys paying their own board and transportation expenses. Boys are always ready for a camping trip, and once we win their confidence they will follow us not only to camp, but also into church membership and Christian service. Why not try this method of solving your summer problem?

Results Out-Reach Efforts

We can hardly measure in words the results of those two weeks spent close to the God of nature. One boy who had been for some time battling for the higher things of life, won out at camp and is now developing steadily as a Christian worker. Another boy who attended church school is an enthusiastic helper in our boys' work now. We find the boys constantly solving things the Christ way. Through interest in the camp, many boys who did not go to the church or to the camp are now regular attendants at the church school. The results of our camp experience far out-reach all the efforts we put into it, and as summer approaches a group of eager youngsters are counting the days till Camp Sou-gan once more opens its doors. The boys' summer camp seems to us one of our greatest opportunities to show what the Christian life really is and to give our boys the Christ consciousness to carry with them every day.

Our Problem of Religious Education

RECENTLY the *Epworth Herald* declared, "Jews and Roman Catholics provide for their children ten times as much religious instruction as Protestant children get in the Sunday school." Why is that the case? Are Roman Catholics and Jews more able to provide religious training for their children than Protestants? Certainly not in this country. On the whole the per-capita wealth of American Protestants far exceeds that of either Catholics or Jews. Very many of the latter are recent emigrants who live in comparative poverty. Is it because Jews and Catholics are more intelligent than Protestants? Again the correct answer is an emphatic negative. The only reasonable explanation is that Jews and Catholics attach greater importance to the religious training of their children than do evangelical Christians.

Causes of Contrast

The causes of this contrast lie deeply embedded in religious history. Moses laid upon every Israelite this solemn injunction: "And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates." This command made religion central in the life of every Israelite, and the perpetuity of the Jewish race and religion through all the vicissitudes of the ages has been the result. When the synagogue came into existence at a later period in Jewish history it followed the Jewish tradition and made the teaching of the young its central function.

Roman Catholicism followed the custom inherited from the Jews, and religion became central in all its educational ideals and plans. Whenever possible, even in this country, it maintains its own parochial schools and takes charge of the education of its children from the kindergarten clear through the university.

Even the sabbath schools of the Jews are as to curriculum and management far ahead of those of most Protestants. The writer sometimes rides on a street car with a number of Jewish children bound for sabbath school. Their textbooks include Old Testament history, Hebrew language lessons, the ethical and moral teachings of the Old Testament and the faith and customs of the modern Jewish

By E. Hightower

church. Catholic Sunday schools usually meet in the afternoon. Their sessions are not less than two hours in length, and the boys and girls are taught, whenever it is possible, by priests and nuns who have been carefully trained for this special work.

Week-Day Religious Instruction

As a rule the Jews and Catholics excel Protestants in the matter of week-day religious instruction. The writer once fell into conversation with a small Jewish lad on a bleak winter day at 4 p. m. and was informed by the youngster that he was on his way to school. Inquiry developed the fact that every Jewish boy in the city whose parents were of the orthodox Jewish faith was required to go directly from the public school to the synagogue, where for one hour the local rabbi taught the boys in the religion of Israel. Similarly, every Roman Catholic child must go to church at stated times during the week to be taught the dogmas of Roman Catholicism. It is stated that not less than six hundred public-school teachers in New York City alone teach in week-day Catholic schools of religion after public-school hours. To one who has sought to evangelize either Catholics or Jews, comment on these statements is superfluous.

In the Reformation Luther brought over into Protestantism many of the best plans of the Roman Church, one of which was the careful training of children—a step which goes far to explain the fact that at this hour the Lutherans are the third largest Protestant body in America.

Where Protestants Have Failed

Most of our Protestant bodies have stressed preaching, as was necessary, but we have failed to properly emphasize the teaching function of the Church. We have been busy with evangelization, as we should have been. The westward drift of our population and the pioneer character and spirit of our people have kept our churches busy with extension operations. Our pioneer preachers have bravely "made it their aim to preach the Gospel, not where Christ was already named, that they might not build upon another man's foundation." The pity is, not that we have exceeded in evangelization, but that so much evangelistic work has been like sowing seed in stony ground because it was neither preceded, accompanied nor followed by adequate religious instruction and training. Many of

our converts have been led into religious extravagances and absurdities by blind leaders of the blind; many others have simply gone astray, and our rate of increase has not been in just proportion to our earnest but one-sided efforts.

While we avoid the errors of Catholics and Jews, it is time we were profiting by their experience in keeping children true to the faith of their fathers. If those sects are giving ten times as much religious instruction as we are giving, we can do as well as they are doing. The improvement is needed. If any reader thinks that our Sunday schools have been imparting a general and accurate knowledge of the Bible and the Christian religion, let him make a test of any group of young people that have been brought up in the Sunday school and he will soon be undeceived. It is not that our Sunday-school workers as a class have been unfaithful to their task; it is that they have had neither sufficient time nor equipment for their work. Let us also be candid enough to admit that very many of our Sunday-school teachers have lacked both a clear vision of their mission and the requisite training to "put it across."

The Element of Time

The task of teaching religion to the rising generation simply demands more time than we have given to it heretofore. Here we face a complex problem. Various solutions are being tried, one of which can be universally applied and all of which have merit.

1. More time could be given to religious training on Sunday. One rural Sunday school that the writer knows holds two sessions a day. The families go to Sunday school in the morning, stay for preaching when there is preaching, go home to dinner and return in the afternoon for another session of the Sunday school. Another widely scattered congregation carries dinner to church and spends the entire day in religious exercises and social converse. Why not? Such plans have many elements in their favor.

2. Still another workable plan is the vacation Bible school. In many parts of the country Protestant congregations or communities are trying this plan and reports of its results are all favorable. The negative good is that it cares for the children of bread-winning parents at the season of the year when they cannot be sent to public school.

The important consideration is that our religious leaders should discover and face this problem and find some workable solution for each church or community.

The Same Boy All the Time

By Louise Danielson

If young people are to retain their interest in the church school, the lessons must be connected with the pupils' own lives. This is true to some extent of the studies in day school, but as the aim of church-school teaching is to have the teaching translated into life, it is doubly necessary here. If the teacher meets his pupils only on Sunday, and knows nothing of their occupations and amusements during the week, he cannot expect to make the lessons vital. At a conference of teachers of young people a teacher was complaining that she could not always hold the interest of her class. The leader promptly asked, "Do you know what your boys were doing Saturday night?" The teacher who is interested in baseball and the young people's parties will be more apt to gain their attention. Do you know what your pupils are studying in school? Do you know how the subjects are taught? If you don't care about what they do, how can you expect them to care about what you are trying to teach them?

Not only will intimate knowledge insure sympathy and interest on the part of the teacher, but it will give him a point of contact for the Bible lessons. Too often the Bible stories, even the geography of the Holy Land, seem a thing apart from the history and life of the rest of the world, ancient or modern. The subject the girl or boy is studying in day school should be correlated with the church-school lesson. The pupil will not do this by himself. Each subject studied in day school, and more especially the Bible study of the church school, is put in a separate compartment in his brain, and sometimes the teacher finds it a hard task to open the communicating doors. If he is studying ancient history, see that he can place

THE teacher has many opportunities during the summer season to become better acquainted with his pupils. An intimate personal knowledge gained in this way will help him to correlate the work of the church school with the pupils' day-school and through-the-week activities as suggested in this article.

the Bible events in their proper relation to the history of Greece, Rome, and Persia. The study of the Crusades should make Palestine and its history glow with life if properly correlated. Literature affords a fine point of contact if the teacher will take pains to find out what his pupils are reading in school. "The Talisman," and its description of the region along the Dead Sea will make more real the stories of David's hiding in that very region with its rocks and caves, and of the temptation of Jesus and the preaching of John the Baptist. The story of the Good Samaritan gains new point when compared with "The Vision of Sir Launfal."

But still more important, especially in the present day, is the correlation of the lesson with modern life. Since 1914 the teachers in day school have found it not only natural, but necessary, to apply the subjects taught to present-day affairs, and so must the teachers of the church school. A returned soldier was explaining to a class of boys of fourteen the way David chose his leaders. "How do they do it in the army now?" came the question. Parallels to the persecutions of the early Christians may be found in the sufferings of the Armenians today. Perhaps we feel that we hardly need to stress patriotism and self-sacrifice to the young people of these days, for the war appeals met with such a ready response. But we should see to it that our pupils know the highest type of Christian patriotism, and our lessons offer many opportunities to make this clear. The lands of the East are more real to the American girl and boy today than ever before. Thessalonians and Paul's visit to Thessalonica gain new interest when the pupil realizes that it is the Salonika so important to the Allies. The towns of Palestine that were occupied by the English have gained new meaning as the young person has seen them pictured in paper or movie.

The fundamental point is the question of contact with the youth's personal, daily life. How can the stories of Old Testament heroes help the lives of the girls and boys this year? No explicit directions can be given for this, but each teacher must work it out in his own way. He must be careful not to seem to preach, if possible letting the pupils make their own applications. But there must be connection with daily life if the teaching is to be vital.



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Teachers and Boys Starting for Camp



One of the Stunts

Leavening the Whole Lump

By John W. Shackford

IN recent years, careful students of the church and of the Christian progress of the world have more and more come to understand that there can be no adequate fulfillment of the last command of our Lord to his disciples and to his church, except through the teaching process. The gospel must be taught in such wise as to bring it into relation with the whole life of our people, and especially with the open-hearted receptive life of childhood and youth.

There could be no greater mistake in the program of the church than to make that program consist exclusively, or even primarily, of pulpit preaching, particularly if that is chiefly directed to adults. We can no longer satisfy our consciences with making this part of our program, important as it is in itself, the all-important work of the church.

The whole lump will not be leavened with the spirit of Jesus until his gospel of life has a chance at every life in its beginnings and before the blindness of heart and fixedness of character of the later years.

But who shall proclaim this gospel in its fullness to the whole people, to an entire generation, while it is young? Who is sufficient for these things? How shall we set about such an undertaking? What forces at the command of the church are available in order to bring the throbbing truth of the gospel and the living Christ close to the heart and understanding of the little children, while yet the kingdom of God belongs to them and they are ready to respond with trust and gladness to the voice of God?

Many other great interests of the church are being pressed, and in all these we rejoice. The larger and richer view of the Kingdom is growing, the mind of Christ is being understood by the church in ever enlarging terms, but many who have caught glimpses of the far goals of Chris-

tian conquest are too prone to forget that these will not be attained at a bound. They will be reached only through the leavening process by which the Truth is related to life, by which vital experience is mediated from heart to heart, and by which the young life that is unspoiled by sin shall be permeated with the Spirit of Christ and shall be trained to enter into the life-giving service of the church and of the Kingdom.

We cannot build the superstructure without the foundation. We cannot reap the harvest where we have not sown. We cannot even tell the Truth in its fullness to those whose minds are already filled with preconceptions and who, because of the neglect in their own early apprehension of the Truth, are filled with prejudices and false conceptions of religion and of right.

Indeed, until Jesus Christ has a chance to reveal himself within the growing mind of the child and to make himself known in ever-increasing fullness through the years, he is limited in making known the complete gospel of the fullness of life and of the will of God.

Such reflections as these, and the consciousness of the vast field of neglected opportunity within the church and within the immediate reach of the church bring to us a sense of oppression. Those who are most keenly alive to the vast waste of energies in the church, because of misdirected effort, are apt to become impatient. To realize with clear vividness the progress possible to the church and that is not being accomplished, is apt to make us critical of those who do not see; and yet we must bear in mind that the critical and impatient attitude will hinder rather than help forward the interests of any great cause.

Let us remember that this too is a part of the leavening process, to bring others to see every truth and principle of the Kingdom which we have firmly grasped. Those who would lead in any great cause must not permit themselves, through haste or impatience, to break with those whom they would have to follow them. Even our Divine Master was limited in the development of his Kingdom by the slowness of heart of his disciples. It was necessary that he bear with them and lead them step by step, until they were able to apprehend him and the inner significance of his teaching.

Instead of being impatient or discouraged, if we will take a broad view of the situation, we shall find much to encourage us and to confirm us in the judgment that there is even now in process a vast cumulative movement in the thought of the Christian Church, making toward insistence upon a more thoroughgoing and fundamental interpretation of what is meant by preaching the gospel. Never before were thoughtful men so well aware of the transforming power of educational processes in the life of men and of nations. Never before did men realize so fully what vast resources of power are at the command of the teacher who has access to the mind and heart of the child, and how entirely possible it is for the teacher to change the very structure of society and even the character of a nation in a generation. In this process, Christian men are seeing as they never saw before that the hope of the world is in giving Jesus Christ a chance at the child amid the expanding powers of its mind. We must place the creative force of Christian ideals in the midst of the processes of life-making and so, by the blessing of the Divine Spirit upon the Truth, lead the feet of childhood into paths of righteousness and into the gates of the Holy City.

NEW EYES FOR BOYS AND GIRLS

All progress is based on curiosity. Only to the inquiring mind does enlightenment come, and there can be no such thing as an education which is regardless of those things that immediately surround us—the earth, the vegetables, the flowers, the trees, the rocks, the birds, the streams, the animals, the skies and those machines through which the forces of nature work. I am conscious every day of the defects in my early education, for I should have been taught, first of all, not technical botany, but the nature of plants, the difference between plants, and the nature of the layers of the earth, and the difference between them, and all those other things that would make a walk or a drive a constant panorama of delight. As it is, I have walked through the world almost blindfolded. Your program is to give new eyes to boys and girls and men and women.

FRANKLIN K. LANE.

Preparing to Teach the Lesson to Adults

ADULTS are the most difficult folk to teach anything, especially the Bible. The open mind of the little child, the questioning and often flippant mind of youth, are much more impressionable than the prejudiced, untrained mind of the average hurried man or woman; therefore, to teach adults I must know them by name, occupation, interest, prejudice and general information. I must further realize that the lesson must be brief, one important point emphasized, vivid interest aroused and the lesson made so interesting and so personally vital that the adult will talk it over with his family at noon and with friend and even stranger during the week.

Personally, I neither study nor present a lesson in the same way to men and women—not from any inferiority in one or the other, but because vocabulary and illustration give a finer shade of meaning if suited to each mind.

On Sunday afternoon I read and reread the lesson for the next Sabbath, till my memory has absorbed almost the words of the text and its setting. I mark my Bible—keep a notebook near by and catch the

By Elizabeth K. Burgin

first and always best (to me) impressions of the lesson and select one definite thought I mean to drive home. I may discuss several things, but all will lead to that one idea. All the week everything read is translated into lesson material—a good new book or magazine on the lesson, an illustration from world conditions, personal knowledge, etc.—a crisp new vocabulary that piques interest like the rustle of crisp new banknotes.

So often a teacher wonders why adults drowsy, look out the window, and fail to come when he uses worn out phrase and illustration. Old material is good, if we will remake it as we do our clothes to suit the modern mind and conditions.

I emphasize the positive, the true always. Give the average man the suggestion of a doubt about even the minutest phrase in the Scriptures and he will build a lifetime of argument and doubt. There are so many wonderful, positive things a teacher can emphasize till the class is suffi-

ciently seasoned to take doubt as we Americans took Liberty Loans.

Adults genuinely love to study the Bible, the local color, geography, customs, etc., and these skillfully blended into a setting for your vital truth give a vivid picture that will help and hold.

Before starting the real preparation for the lesson, of course, I ask my heavenly Father to guide and inspire me in presenting that lesson as nearly right as possible in my human and imperfect way.

People are hungry for God's truth. Its knowledge and spirit translated into lives make the world safe and give adults the grace and goodness to instruct youth and prepare it for tomorrow's burdens.

An adult class gives the greatest opportunity in the world today for Christian propaganda and for the real Christianization of the world. Our adults have all the money and will make it and spend it for some years. They are responsible for the training of the coming generation, they are our leaders in everything, and to them we should give the best-taught and presented lesson possible.

Preparing to Teach the Lesson to Intermediates

AS to how I prepare a lesson for a class of boys, I fear I have no fixed rule of procedure. It depends on the lesson, and on the boys, and on what has gone before, and on what is coming later, and on what is happening in the world about us, and on some other things.

Yet there are some steps common to all my preparation. I read the text of my lesson several times; in fact, my first reading, with a view to special preparation, is on Sunday—the week before the lesson is to be taught. I plan to read the text at least once a day during the week preceding the lesson.

At least one time when I read, I do so with great care, endeavoring to see every word and every phrase through a boy's eyes. I challenge everything until I see it as I think a boy sees it. This is very helpful to me as a teacher.

Then I make sure that I understand the lesson myself—unless I am prepared to say frankly to the boys that I don't understand it. But I must be clear in my own understanding before I can be clear in my teaching. This again calls for care and study. Each person's name suggests a biography; each place means clear geography; each event means a custom fully translated into the words and acts of the present or interpreted in modern terms.

By Eugene Foster

If my lesson is to teach a truth, what is it? No easy question, this; easier, far, in many cases, to find several truths; but a truth, a great central, throbbing, vital thing, that can be burned into the very life of my boys! I've sought through many readings for this truth.

But the other truths—what of them? Well, for me, one great truth, taught so that it may never be forgotten, is enough for one lesson; and by the time I've found it, and have learned its deepest meaning for my boys, and have given it a setting by way of illustration, and have found a place to begin and a way to close, my time for preparation is pretty well used up. And by the time I've taught this one truth, and have driven it home, and have clinched it, my time for presentation is gone.

After I have gone as far as I can in my personal preparation, I turn to the published lesson helps and study them diligently. I find it desirable, however, to get a fairly clear idea of my lesson plan quite early, independently of published helps. These come later in my preparation.

And yet I have not half told how I prepare my lesson—for I've written of but one side of it. Perhaps my best prepara-

tion comes when I meet my boys between Sundays, for then I make the soil fallow.

After all, how can I be prepared to teach next Sunday's lesson, unless the seed is well chosen, the sower skillful, and the soil made ready? So even now I am preparing my lessons for a week hence, a month hence, aye, a year or years hence.

"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth." 2 Timothy 2:15 (Moffat).

The Intermediate Pupil

In the development of life from birth to the grave there are certain fairly well-defined periods. This is evidently God's program of growth. It must follow that those who wish to deal successfully with life must fit their program to that already established by God himself. This the Sunday school is doing with constantly increasing efficiency.

The wonderful years from twelve to fourteen are golden years of opportunity. For the wise leader they are full of joyous companionship. For the careless or unequipped they are fraught with tremendous problems and almost insurmountable difficulty.

The Making of a Character and Habits Chart By a Class of Girls

A CLASS of girls, aged about ten years, heard that one of the boys' classes had made a chart. Not wishing to be outdone by their brothers, they asked their teacher if they might make one.

"What was the boys' chart for?" asked the teacher.

"It was to remind them what to do," answered one girl whose brother was in the boys' class.

"Was it just like a memorandum book?" asked the teacher.

"Oh, no, it was to help them to remember right things that were hard to do. They put down the hard things, like being brave. They thought of all the brave things that they could do."

"Are there any things we ought to do that are hard for us?" asked the teacher.

"Yes," answered several.

"Every one think of the hardest thing you have to do."

"I know without thinking," said one girl. "I just hate to wash dishes."

A chorus of "Oh, so do I," came from the class.

"And I hate sweeping and dusting."

"So do I."

"Yes, and making beds."

"Oh, yes."

"Who has to do all these things if you don't help?" asked the teacher.

"My mother does."

"Well, is it fair for your mother to have it all to do alone?"

"No, we ought to help her."

"What else can you do to help her?"

"I can take care of the baby after I get home from school."

"What can you do for the baby?"

"Take him out when it is pleasant. I can put him to bed too," said one.

"I can amuse our baby when mother is busy so he won't bother her," said another.

"I can dress all the children and take 'em out," said a little mother, who had three younger sisters.

"I can go to the store for my mother."

"I can take the wash home in the baby's cart."

"I can cook the breakfast when my mother's sick."

"When every one helps mother at home does the work get done sooner?" asked the teacher.

"O yes," answered the class.

"Does home look cleaner and more orderly?"

"Sure."

"Is everybody happier?"

"Yes, ma'am."

"There is another name for being helpful. It is a bigger word which means all

By Genevieve Sherer

doing something together: every one helping every one else. It's called cooperating. When you are helpful to mother at home you are cooperative, and that's what we all want to be. We cooperate in school too. Who can tell me how we can cooperate in our Sunday school here? What can we do all together to help?"

"We can all sing together."

"Yes."

"We can read the responses together."

"We can all learn our lessons."

"We can all get here early."

"We can help in school exercises."

"Did you ever think what it would be like if your ten fingers would not help each other? Suppose the thumb of your right hand insisted upon dropping your pencil and the first finger wanted to hold it, and the other fingers on that hand wanted to play the piano, all at the same time. Or, suppose one hand would not help the other when it was time to dress for school and you had to do it all with one, wouldn't it be troublesome? Or, suppose one foot insisted upon going to school and one would not leave home. What a lot of time would be wasted! What poor work we should do if the different members of our bodies didn't cooperate! Well, it is really just as inconvenient when the members of a family do not cooperate. You know when a baby is learning to walk it is quite difficult for him to make his two legs work together at first. It may be just as difficult for us to cooperate with our family at first, but if we keep trying, a step at a time, we can learn. If we forget we shall have the chart to help us to remember. Suppose we start our chart with the word that means helpful, 'Cooperative,' shall we?"

"Yes, ma'am."

"Shall we put the hardest things first?"

"Yes, ma'am, put washing dishes first."

After some further discussion the following list was finally decided upon by a unanimous vote.

A girl who is cooperative at home:

1. Helps mother.
 - a. Wash dishes.
 - b. Make beds.
 - c. Sweep and dust and clean.
 - d. Mind clothes.
 - e. Run errands.
 - f. Cook.
 - g. Set table and clear it off.
2. Takes care of baby.
 - a. Dresses baby.
 - b. Takes baby out.
 - c. Amuses baby at home on rainy days.

At Sunday school:

1. Takes part reverently in all worship.
2. Learns lessons.
3. Is prompt.
4. Helps in all school undertakings.

"I'm going to hang my chart on the wall right over the kitchen sink," said one girl.

"I'm going to hang mine on the foot of the bed, so I'll see it first thing in the morning," said another.

Current Events

THE Junior Baracas selected this topic from the blackboard list as its class work for the year. The rest of the school wondered at their choice. Current events were uninteresting. They took time that should have been used for music or really worth-while things. Yet the Junior Baracas were not shirks—they did not select it for an "easy job." What could they do with such a task?

The question was answered the very next Sunday morning when the pupils came into the Sunday-school room. There, facing the school, was a large blackboard upon an easel. At the top, in white paint, the words CURRENT EVENTS attracted instant attention. Below, in large letters, were three items of interest; one of world-wide interest, one of their own country, one of the latest bits of news from the mission field. Just three, but they would be remembered as important. They would be thought about and talked about as they would not have been if not thus placarded.

The next week prominence was given to the brewers' demand for a repeal of the "obnoxious prohibition amendment." A chalk cartoon of a brewer looking with disgust at a white map of the United States, all gold stars showing that they had ratified. Below that, two items of temperance victories in foreign fields.

Another week was featured mission news—the world, the home, the school. Week by week, by cartoon, picture, a challenge question, a simple statement of fact, the attention of the school was focused upon some vital question of the day, some pressing need of the hour, some achievement worthy of record.

The children had to read and study and plan for it, this class of Junior Baracas. They went over the papers carefully and culled what seemed the most important news of the week. On Saturday evening they met to discuss these events. They had decided that three features weekly, the world, the home land, and the town, were all they could use. Then, Sunday morning, in turn, they made their presentation.

W. P.

A Junior Bible Drill

IT was a dark unsatisfactory sort of day, and there had been a corresponding lack of enthusiasm in the early part of the Junior session. Several teachers were late, the secretary's routine work was delayed and the program dragged. The superintendent remarked to her assistant, "This department needs waking up. Let's try a good Bible drill on reference finding."

At the close of the worship service, she stepped briskly to the front of the platform with a slip of paper in her hand, prepared for just such an occasion.

"Bibles up!"

Instantly every child who had his Bible raised it high above his head. A few books had been forgotten and the unfortunate owners looked enviously at the others, secretly resolving never again to forget to bring their Bibles to the school.

"Ready for reference contest. First one standing after finding it may read it aloud to the department. Proverbs 16:23."

Almost before she had ceased speaking a fourth-year boy stood, followed quickly by other pupils. At a signal from the superintendent he read: "The heart of the wise instructeth his mouth, and addeth learning to his lips."

"That is correct. Now, a hard one

for third- and fourth-year classes and the teachers. See if some one else cannot win this time. The book before Philemon, 1:15a."

A third-year girl and a teacher stood at the same time. The teacher laughingly gave place to the pupil, who read aloud. The superintendent checked her with, "Afraid you didn't get the right book, Eileen. Miss Clarke, your turn."

The correct passage was read and the first-year classes were given an easy reference, Psalm 24:1. Then followed an especially difficult one for the teachers alone. A class of second-year boys could scarcely restrain themselves when their teacher located and read the passage.

Several other references were given when all had an equal opportunity, and then a favorite hymn prepared the way for the concentrated study of the lesson period. No one was listless or inattentive now; the dark day was forgotten, and the room was a busy hive of industry for the next half hour. In a teachers' conference after the session, splendid results were reported, and one and all attributed part of the day's success to the stimulation of the Bible drill period.

P. G. B.

The Junior Self-Denial Club

THE children in our Junior Department come from well-to-do homes. Their contributions, or rather the contributions given to them by their parents for all the offerings of the Sunday school, are liberal. But the superintendent knew that the children were not giving their own money and therefore were not learning how to give and were missing the blessing of self-sacrifice. She consulted with the teachers and officers in the department and they, together, decided to suggest that the Junior Department become a Self-Denial Club. When the suggestion was made the children voted on it and were enthusiastically and unanimously in favor.

It was fortunate that just at this time a young woman of our church had gone out under the Woman's Board to work in Brazil. The children knew her and were interested in her and voted to adopt her for their own missionary. The plan was for the members of the department to contribute each Sunday to the club whatever they had earned or had saved out of their spending money. Each week there were a large number of children who had denied themselves fruit, candy, ice cream, street car rides, picture books, and even ribbons and ties. The amounts aggregated sixty or

seventy cents and sometimes as much as a dollar. On a wall roll the names of those contributing each Sunday were placed, but not the amount given.

To stimulate interest and make the giving more intelligent, the superintendent asked a question each Sunday about Brazil which was to be answered the next Sunday. There was much friendly rivalry between the girls and the boys in finding out the answers. Sometimes the boys scored higher and sometimes the girls, and occasionally the First Year classes would score a point higher than the Fourth Year. We bought post cards at Thanksgiving, Easter, Rally Day, etc., to send to our missionary that she might send them to the boys and girls of the mission school at Bello Horizonte. Money for these was not taken from the club fund, but was an extra offering, as was the money for the Christmas present which we sent to our missionary for herself.

We have written letters to our missionary and she has replied with charming accounts of child life and customs in Brazil accompanied by picture post cards of beautiful scenes. We now know the size of Brazil, its climate, principal rivers, products, language, government, animals, vege-

tation, and history. We have put the flag of Brazil by our United States flag on the wall of the Junior room and have translated the Portuguese motto on the flag.

It was pleasant to note that during the months of November and December, when the children were busy thinking of Santa Claus and getting presents for home and friends, the Self-Denial money increased in the amount given each week as Christmas approached. We have been able to do something for the cause of missions, but the greatest good has undoubtedly come to the members of the club themselves, as they have learned the greater blessedness of unselfish giving.

I. S.

Paul's Missionary Journeys

THE fourth-year Juniors had drilled upon these journeys until they "knew them by heart." They made maps of each journey, learning why Paul went to these various places, what conditions he found and how eager the people were to learn of Christ. Of course, all the Bible was wonderful. They had thought the history of the Israelites marvelous, the crossing of the Red Sea, the conquest of Palestine, and the building of the temple.

Yet when their teacher asked them what part of their junior work they would like to give as their promotion exercise, each of the six girls in the class answered "Paul's journeys." The plan they had made would be unusual and interesting, they thought. So the teacher consented, and Paul's journeys, by the fourth-year girls, were featured on the program.

As the curtains were pulled aside a clean blackboard was seen upon an easel. Then Alma and Beth came in together. As Beth was telling in Bible words the story of Saul's conversion and his commission to go to the Gentiles, Alma was outlining upon the blackboard the countries about the Mediterranean, putting in islands and coast lines and mountains and cities. Then she waited. Dorothy came next.

As Dorothy told of Paul's first missionary journey, Alma followed from place to place with her chalk line, adding the needed name of each. Not once did Dorothy hesitate, not once did the chalk falter.

Katherine came next with the second journey, and Alma outlined it with red chalk. Then Hazel described the third journey, and the green chalk outlined that, and when Alice gave the fourth journey, again Alma followed with blue chalk. The four journeys were so distinct they could be seen from all parts of the room. The stories were all given in Bible words, shortened, to be sure, to admit of coming within the time limit, for the boys must have a part of the time allotted the Juniors. There were but four boys, and they gave a living picture of missionary work in the very countries of Paul's journeys.

(Continued on page 47)

Dream Daisies

By
Frances Coleman

This story carries a suggestion
for a summer activity

OLGA had been in the hospital for many weeks. The days were very warm and very, very long. There was nothing to do but to lie in bed and think and think and sometimes to fall asleep and dream. Olga liked the dream time best, for in her dreams she could see her home, the home she and her mother and father and brother had left to go to the city. Olga did not like the city; it was so noisy and there was no room to play, but worst of all there were no fields of grass and flowers in the city.

When Olga dreamed she often saw the fields of daisies waving their bright heads at her. She saw her brother and herself picking great bunches of them. Sometimes she would keep her eyes shut when she was really awake and remember how it had seemed to lie in the long grass with nodding daisies all about her.

She often talked to one of the nurses, the one who loved the country, about the fields of daisies, and the nurse said that when Olga was strong enough perhaps the doctor would send her to the country to get well again. But Olga did not seem to grow stronger. The doctor and the nurse were talking about it one day. "She is homesick, Doctor," said the nurse. "Not for her home here in the city, but homesick for the country where her home used to be. Couldn't she be sent to that convalescent place for children in the country?"

"Not until she is a little stronger," replied the doctor. "It wouldn't do as she is at present."

"I must try to get her some daisies somehow," said the nurse. "I believe they would cheer her up."

This nurse really meant to get daisies for Olga, but if you have ever been in a hospital for even a little while you know how busy nurses are, and you know that when they have time to go out for a little while they have many things to attend to, and that sometimes they are too tired to do any errands at all. It is not easy to find daisies in the city anyway. Some of the florists do not keep them at all. So you see it was not altogether the nurse's fault that she did not find any daisies for little Olga.

The long hot days dragged on and still Olga saw the daisies only in her dreams.



"And Just as Many Daisies"

About this time the girls in a certain Sunday-school class decided to spend a day picking daisies to send to the children in the city hospitals. And a wonderful day they had, taking their picnic lunch and eating it under the apple tree while they rested. Such arms full of daisies they picked. Such big bunches as they sent to the city.

So it happened one night, as little Olga lay in her white hospital bed with rows of other little white beds about her, and dreamed of the daisy fields far away, these very bunches of daisies were on their way to the very hospital where Olga lay dreaming.

The nurse who loved the country happened to see those daisies when they were delivered by the expressman the next morning. She clapped her hands in delight. "Oh, now Olga can have some daisies," she exclaimed. She asked some of the other nurses to help her and together they fastened rows and rows of daisies one above another to the dark green screens which were sometimes used to shade the children's eyes from too much light. When they carried the screens back to put them around Olga's bed she was still asleep, so they decided to make the most of the surprise. They fastened daisies to the sides and foot of her crib and laid them on the spread. They put a big bunch in a pitcher on the table close to the crib. By this time so many of the children were awake and enjoying their flowers that their talk wakened Olga. She looked at first through half opened eyes and thought she was still dreaming of lying out on the grass among the daisies and then she looked through very round, wide-opened eyes.

"My dream daisies are alive," she cried.
"Oh, nurse, come see quick!"

She grasped them in both hands, kissed them and petted them. Then she sat right up in bed and made a daisy chain. She was still weaving it when the doctor came in.

"Why," said he, "I do believe that child will be ready for the country this week, after all. How much better she looks already."

"I told you she needed daisies, Doctor," said the nurse who loved the country.

"The alder by the river
Shakes out her powdery curls,
The willow buds in silver
For little boys and girls.
The little birds fly over,
And oh, how sweet they sing!
To tell the happy children
That once again 'tis spring.

"The gay green grass comes creeping,
So soft beneath their feet;
The frogs begin to ripple
A music clear and sweet.
The buttercups are coming,
And scarlet columbine,
And in the sunny meadows
The dandelions shine.

"And just as many daisies
As their soft hands can hold,
The little ones may gather,
All fair in white and gold.
Here blows the warm red clover,
There peeps the violet blue—
Oh, happy little children,
God makes them all for you.

"Who is it brings the flowers,
Adorning earth anew?
'Tis God, oh, happy children,
He makes them all for you."

August.

Now all the air
is warm and still,
The grass is brown
and frowsy,



The birds are quiet,
August must
Have made the whole
world drowsy!

Out-of-Doors With a Beginners' Class

By Jessie Eleanor Moore

THREE is a sort of vagabond spirit which makes one long to be in the great, wide, beautiful world of out-of-doors as soon as warm days come. Brick walls seem so prison-like, even though we were quite contented behind them when the snow flew. There is a longing to set our feet on the sod, to sit in the leafy shade and to listen to the wind in the trees. Even small Beginners feel it, only they have not the language to express it. Their faces were full of curiosity as they came over the green grass and under the trees. But in the church room, with its windows of stained-glass far above the little heads, they are either listless or restless, and in both cases inattentive, and we wonder why. Had we been walking with them just a few moments before we would have found them asking countless questions and discovering all the tiny things with their bright eyes which we do not even see. Had we been present then we might have led them through nature to nature's God by just answering their questions. We would have had the opportunity of stopping with them to wonder about that yellow butterfly, and wonder is a little child's worship. We could have helped them gather flowers by the wayside and then stopped to give the treasures to the little boy who must sit in his wheel-chair on the porch. Such an act is a little child's social service. And the three—instruction, worship, service—make the trinity of religious education.

It is good to bring nature into the Beginners' room, but it is far better to take the children out to hear and see under the blue dome of God's sky. Even if your lot is cast in a down-town city church, you may take your flock outside just for five minutes some Sunday to see the ivy so wonderfully fastened, with its hundred hands, to the old stone wall. In the suburban church, with nature all about, every sea-

son brings its own out-of-door pleasure. In the fall take the children out at the opening of the session to gather leaves. On returning to the room, talk about them while the children lay them out on the floor in the center of the circle and make them the subject of the opening service of praise. It is worth while, even on a cold winter day, to put the wraps on ten minutes earlier and go outside to hang a piece of suet on the evergreen tree for the birds. The spring planting of seeds will be much more effective and results more certain if a spot can be found out-of-doors instead of using a window-box. In the springtime there are the dandelions, at once the joy of the children and the enemy of the gardener. Let the children gather them and then, with the golden treasures still in their hands, call them together for a song of thanks and the prayer before returning to the room.

Warm summer days often prove quite upsetting to church schools. In some places the ranks are much depleted, in others there is an influx of summer visitors; often the Cradle Roll babies begin coming because of the pleasant weather and very often assistants are absent a great deal. This is your opportunity to do the pleasant, informal thing, different from the usual procedure, which will bring a freshness to your work. If at all possible, let the children carry their chairs out-of-doors to some quiet spot under the trees. Here, under God's blue dome, with the sunshine flickering through, both you and your children will feel an indescribable nearness to the heavenly Father, which is never possible within stone walls. Never mind the piano. Sing your songs without it and when you wish some soft, sweet music, hush the children to listen to the wind in the trees overhead or the twitter of the birds.

The themes for this time of year—"Love Shown by Kindness" and "Friendly Helpers" in the Beginners' Course, International Graded Lessons—are very appropriate for out-of-door sessions. If your group seems unusually young and undeveloped, a few stories from *Object Lessons for the Cradle Roll*, by Frances Weld Danielson, may be chosen, Topic VII, "Our Pets," and Topic VIII, "the World of Outdoors." If a group of nature stories are desired use 80, "the Wind a Helper," 81, "The Sun a Helper," 82, "The Rain a Helper," and 84, "Caring for Flowers and Birds," from the Beginners' Course, Part 8. Another way would be to refrain from making very definite plans, allowing the children to choose the familiar, much loved tales for retelling. In a small class each child may have his turn to choose his favorite.

There is so much of inspiration for the teacher to be gained from these out-of-door sessions that it is worth while to make the opportunity, even if the closing of the school takes your own flock away from you. There are always children who can be made happy on Sunday and richer in religious experience if some one is only willing to spend an hour singing, talking, playing, and telling stories with them in some pleasant out-door nook.

Suggestions for Out-of-Door Sessions

References to the stories told are omitted and emphasis laid upon the nature side. Many more songs are suggested than it will be possible to use with any one group of children. Some of these may be sung to the children, as it will be impossible to learn more than one or two in a few weeks. Whenever possible substitute the song your children know which expresses the same idea.

(Continued on page 46)

Lloyd George Appeals to All Churches

Urges Them to Sink Differences and Combat Spirit of Anarchy in World

A NEWSPAPER dispatch states that Premier Lloyd George, addressing the Union of Welsh Independents at Pwllheli, made an appeal to the churches to sink petty differences in order to overcome the spirit of anarchy rampant in the world.

"There is today," he said, "great confusion and conflict of purpose paralyzing good will in every land. When I left London we were discussing Parliament Bolshevism—the latest fashion among the rulers of darkness in this world. The German elections show the distracted people split up into hopeless contending factions without any clear purpose, with no ascendant voice or note."

"So far we have avoided that catastrophe in this country, but it is spreading throughout the world and the churches alone can save the people from the disaster which will ensue if this anarchy of will and aim continues to spread."

The task of the churches was greater than that which came within the compass of any political party, the Premier went on. "Political parties might provide the lamps, lay the wires and turn the current on to certain machinery, but the churches must be the power stations. If the generating stations were destroyed, whatever the arrangements and plans of political parties might be, it would not be long before the light was cut off from the homes of the people."

"The doctrines taught by the churches," concluded Mr. Lloyd George, "are the only security against the triumph of human selfishness, and human selfishness unchecked will destroy any plans, however perfect, which politicians may devise."

The Program of the Camp Fire Girls

(Continued from page 17)

to be able to dig a bean hole (did you know that beans can be baked by putting them in a hole in the ground?); it is a new sensation to follow your setting-up exercises every morning with a dip in the lake. It is fun to pitch a tent and keep it ship-shape for tent inspection and to know how to build special fires for baking and frying and boiling and broiling. And best of all is the comradeship which comes to us when we are living together out-of-doors, working and playing together away from our homes and our families. It is then that girls learn a real democracy; for there is no chance

for snobbery or class distinction in the woods.

Citizenship

Camp Fire Girls also feel the serious side of being young Americans. They know that they have certain duties as future citizens and certain standards to maintain as Camp Fire Girls. Their beautiful motto of "Give Service" is a part of their lives, and their records everywhere show that they are constantly serving in their communities. Sometimes they serve by helping their mothers, by caring for children so that their mothers can do work outside the home; sometimes they are doing their own Americanization work, by learning to know girls of foreign parentage, by taking them into their groups, and by working with them. Their watchword is Wohelo, made up of the first two letters of the words work, health, and love; they are healthy, wealthy, and wise. They plant gardens; they farm; they work in factories; they do any and every kind of work girls can do; for all kinds of girls are Camp Fire Girls.

Health Chart

The Camp Fire Girls are holding on to health. Thousands of girls all over the country are checking themselves up every night so that they are forming the right habits of health and happiness.

What an opportunity there is in this program for the church school to supplement and enlarge. The Camp Fire Girls' organization is reaching out for things of the Spirit. The ideals of the organization are the ideals of right living and thinking. Under the direction of the church-school leaders, the Camp Fire program can make permanent and deep the influence and the teaching of the church.

How to Become a Camp Fire Girl

A group of Camp Fire Girls consists of from six to twenty girls. A group of girls must get some older person, as their Sunday-school teacher, to act as guardian of the group. The guardian then sends to the Camp Fire Girls, 31 East 17th Street, New York, for an application blank. When this is filled out, she returns it with the dues, fifty cents for herself and fifty cents for each girl, and her charter is sent to her. *Everygirl's Magazine*, published by the Camp Fire Girls, is also sent to them. The girls are then entitled to wear the Camp Fire ring, to begin working for honors, and to wear the green street uniform.

THE Camp Fire Girls have their special songs. Those by W. H. Neidlinger are:

Walking Song, Boating Song, Work Song, Song of Our Guest, Goodnight Song, A Blessing Before Meals, A Whimsical Boo-Ga-Man Song for the dark, Mammy Moon, a Camp Fire Lullaby.

He has also set to music, "Burn, fire, burn," and "Lay Me to Sleep in Sheltering Flame."

The Church School and Allied Agencies

(Continued from page 21)

The present policy of the Boy Scouts of America and of the Camp Fire Girls to use church-school leaders and to give their program to groups as already constituted in the church school is excellent. Class patrols or camps and departmental grouping are excellent. They increase the efficiency of the church school in vital particulars without setting up any rivalry. Where the patrols overlap or members belong to different church constituencies a serious problem arises. In the small town such overlapping may be profitable without detriment, but in the city, where each church school has enough members in its own classes or departments to form the patrols, the overlapping is apt to result in both the church and its allies attempting to do the same things for the same children.

In the case of the Y. M. C. A. overlapping is certain, as for example in the High Y clubs, where much real service is being performed. The advantage to the boy where both the church and the Y are trying to minister to the same needs will depend upon the personality and the ability of the Y. M. C. A. leader. If as an expert he puts his skill at the disposal of the churches by training their leaders as well as by guiding some of their boys, the good will be incalculable.

The Conclusion

The only conclusion in harmony with the principles of Jesus seems to be that every agency which has a contribution to make to the moral and religious development of young lives should be recognized as an ally of the church. Its ability to serve will depend very largely upon its ability to coordinate its program with the work of the public school and of the church school. Steady progress toward such coordination is being made along lines mentioned in this article. The perfection of such plans is possible if the leaders in all the organizations involved will take the pains to familiarize themselves with the scope and program of each ally, then assume the church school with its Sunday and weekday sessions as the central school agency in religious education with the other organizations as allies supplementing in particular fields where they have developed a corps of expert leaders.

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The ivy so wonderfully fastened, with its hundred hands,
to the old stone wall

Carry the chairs out-of-doors to some quiet spot
under the trees

First Sunday

We have no piano to make music out here, have we? Is there any music out-of-doors? Listen! Can you hear any now? (Get the children quiet by listening to the sound of the wind in the trees or the singing of the birds.) Look up! What kind of a roof have we over us out here? Is the sky always blue? (Listen to accounts of sunset skies and cloudy skies. Sing a song about the rain.) The heavenly Father puts bright and shining things in the dark night sky. Yes, the stars. (Sing, "Twinkle, Twinkle, Little Star.") When I am in my bed at night I like to think that the heavenly Father's stars are shining and that the heavenly Father is taking care.

What a pretty carpet we have out here. Why do you like the grass? Do you like to sit on it? to walk over it? Isn't it fun to roll on the grass? Who made it grow? The grass is a gift from the heavenly Father. He knows that little children love to sit on it and roll on it. When any one gives you anything nice what do you say? Let's sit right down on the grass for a moment while we say thank you. We thank you, heavenly Father, for the grass.—Amen. (Sing a song of thanks such as the refrain of "Can a Little Child Like Me," in *Songs for Little People*, or, "We Thank the Heavenly Father," in *Object Lessons for the Cradle Roll*. Use the same song throughout the service, having it recur as a spontaneous refrain of praise.)

Let us stand up now and look far up to the blue sky. Shall we thank God for that too? Heavenly Father, we thank thee for the roof of blue sky. Amen. (Sing the song of thanks.)



Dandelions in the Spring

Can you see anything else pretty out here? (Talk about the things suggested. Call them God's gifts. Make a simple prayer beginning, We are glad for—. If the teacher pauses here the children are quite likely to begin to enumerate. When they have finished begin singing the song of thanks.) How many gifts we have found to say thank you for. (Sing, "Happy Thought" in *Songs for Little People*. Sing to the children several times, "God's Love," verse 2 in *Song Stories for the Sunday School*, by Patty Smith Hill.)

Second Sunday

(Begin by repeating the words of the song, "God, our Father, made the skies," waiting now and then to see if the children will take up the words. Sing the song.) Who can find one of the heavenly Father's "lovely gifts"? Point to it or put your finger on it. (Make a little serv-

ice of prayer and praise, giving thanks for each gift separately with a simple prayer and a song of thanks. When the grass is spoken of sit down upon it. When the trees are spoken of gather underneath one and look up into the branches. Sing "Happy Thought" and "God, our Father, made the skies.")

Let us find a sunny spot on the grass and sit down there. How does it feel here? Yes, the summer sun is so hot. Elizabeth may walk about and see if she can find a cool spot. Let's go over where Elizabeth is. How does it feel here? I guessed that Elizabeth would go under the trees. Why do we love the trees these hot days? When we are hot they say, "Come here and rest. Here it is cool."

There is something else that makes it cool here. You cannot see it. Sit very still and perhaps you can feel it. (Repeat "Who Has Seen the Wind?" *Songs for Little People*.) Let us play that we are tall trees and show what we do when the wind blows. (Sing the song.) Now play that your fingers are the leaves that "hang trembling." (Sing verse 2.) Is there anything else that the wind moves? (Dramatize each thing mentioned, repeating the song.) Now sit down in your chairs so quietly that you can feel the wind on your face. (After a moment of silence assume a prayerful attitude.) Heavenly Father, we are glad for the things that keep us cool, the trees and the wind. Amen.

Third Sunday

Listen! Perhaps you can hear music in the treetops. Yes, the wind makes the trees "bow low their heads." It makes (Continued on page 48)

¹*Songs for Little People*—Danielson and Conant.

Putting the "I" Into Ideals

(Continued from page 7)

bor' meant." The story followed, beginning with the question of the young ruler that brought it out. Not a boy in that class failed to catch the picture of the supercilious priest and the careless Levite and the good Samaritan.

When it was ended, without a further word of comment, she again passed slips of paper, saying, "Now, take just a little more time to think it over, and write your definition of 'neighbor' again." A comparison of the definitions, before and after hearing that story, showed a marked extension of the idea in the minds of those boys. From "The man next door," it had grown to this, which was voted by the class to be the best definition: "Your neighbor is any one who needs you or whom you can help."

Then they talked the lesson over something like this: "How did Jesus come to tell this story? That was a rather important question the ruler asked, wasn't it? And Christ really said that we would find life by loving God and our neighbor? Well, what are we going to do about it?"

The outcome was a suggestion that the class form itself into a "Neighborly Club." The next Sunday they began making up a list of their neighbors. The names and addresses were written in a book, with the name of the one who reported them as "proposer." For all these "neighbors" were unconscious members of this club. The list increased from week to week as new neighbors were discovered at greater distances, some across the sea in India and China and Turkey. And, as Christmas came, or Thanksgiving, or Easter, or Mother's Day, and sometimes birthdays, when they were known, there were numberless little acts of kindly remembrance and neighborly good will. Are you surprised now to learn that every member of that class became an active and useful Christian? I am not.

Paul's Missionary Journeys

(Continued from page 42)

Each of the ten graduates had a map of these journeys to take home, a map made, week by week, and of which Alma's blackboard map was but the duplicate. The exercise was of value in many ways. Not the least perhaps was that it showed the adult department the value of graded lessons.

W. P.

Young People's Activities

ON June 6, 1919, twenty-seven young people from three classes were graduated from the Intermediate Department into the Senior Department of the First Congregational Church, Hyde Park, Mass. As an illustration of the use of drama in religious education, the graduating young people presented the drama of Ruth, the acts of which were interspersed with music by the graduates. The evening closed with a brief address and presentation of suitable diplomas by the pastor. These diplomas were given only to those who had done the required work of the department.

The graduates are organized with officers of their own, and one of the teachers or a suitable older person will be appointed as counselor. They are to have representation in the Sunday-school cabinet, to meet together for opening exercises and business session, but separately for class work. The courses planned for this department are:

The Outlook on Life (girls).
The Outlook on Life (boys).
The Statesmanship of Christ's Kingdom (History and Missions).
Preparation for Teaching.
All of these courses are to be elective and the last two may be mixed classes.

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Out-of-Doors With a Beginners' Class

(Continued from page 46)

"the leaves hang trembling." (Sing "Who Has Seen the Wind?") Show me how the big trees "bow low their heads"—how "the leaves hang trembling." (Repeat song.) Can some one show us, without saying a word, one of the heavenly Father's "lovely gifts"? ("Birds and bees and butterflies" are easily represented by changing the manner of using the arms as wings. For birds move them up and down at the sides—for bees, a swifter motion with the added "Buzz"—for butterflies let the hands meet over the head each time. Make the play into a service of praise by using simple prayers and a song of thanks.)

What do you like to do when it is hot? Yes, sit in the shade of a tree. Let the cool wind blow on you. Something else. (Have a pitcher of cool water and some glasses and give each child a drink. Talk with them while serving, trying to get at their ideas about where water comes from. Trace it back to the raindrops. Sing "Down the Rain Comes" in *Songs for Little People*.) Water is good for other things besides drinking. (Let the children sit on the grass close about you and show pictures 7 and 82, Beginners' Lessons, with as many others as you can gather showing water and its uses. Make a simple prayer of thanks at the end using their remarks as far as possible.)

Fourth Sunday

(Begin by repeating the words of the song entitled, "Friends," verse 1 in *Songs for Little People*.) "The sunshine flickers through the lace of leaves" today, doesn't it? It is shining on Frances' hair. How bright Gordon's necktie looks with the sun on it. (Sing "God, our Father, made the skies," and, "We thank the heavenly

Father.") What color is the sky today? Sometimes the sky isn't blue and then very soon we hear, "Pitter, patter." (Sing "Down the Rain Comes.") Raymond, will you choose some children to be flowers and make a garden? Let us play that the sun is hot. Oh, how thirsty the flowers are! See how their heads bend over! Play that the raindrops are coming while we sing about them and see what will happen to the flowers. But suppose that it did not rain, could you do anything to help? Eleanor, you play get the watering-pot and water the flowers. Will they hold their heads up after the water just the same? (Show Picture 84, Beginners' Lessons.) Whose raindrops are those in the watering can? Who sends them? Who is putting them on the flowers? That's what the heavenly Father wants. He sends the raindrops, but wants little children to help.

I know some other out-door things that need water to drink. They have bright colors like the flowers, but do not stand still in the garden. Yes, the birds. All the children who wish may be birds and hop or fly around. Who will give them water to drink? See how carefully Evelyn is carrying that dish of water. The heavenly Father wants little children to help his birds.

How do you walk when you go near the birds? The birds are so little and you are so big—that's the reason why you must go quietly. When a little girl or boy helps like that we say he is kind. "Be ye kind." (Sing "Happy as a Robin.") Sometimes there are little things on the ground that we can be kind to. How do you walk near an ant's home? Show us. (Sing "Happy as a Robin.") Let us speak to the heavenly Father. Dear Father, we want to

help take care of the flowers and the birds and all the little out-of-door things. Amen.

Do you ever help any one at home? (Listen to accounts of this.) Did you ever do anything for any one who was sick? What do sick folks like? Albert, can you make a bed out of some chairs? Who will play at being sick? Now, who can think of anything to do for Elizabeth? (Comment upon these, one by one. Some child may pretend to bring flowers.) Where did you get those lovely flowers? (Play at picking flowers for Elizabeth. Connect with the lessons on helpfulness which you are using this month. Make plans for bringing flowers for a sick member of the class or a shut-in. Help the children's short memories by giving them a slip of paper for mother on which is written, "Bring a flower for Lucy.")

Fifth Sunday

Have a pretty basket in the center of the circle. Comment upon the flowers and listen to the stories the children tell about where they got them. Speak of the pleasure they will bring. While talking about them put them in the basket and sing many times, "The Flower Basket," in *The Children's Year*, by Grace Wilbur Conant. Sing "God, our Father, made the skies," "Happy Thought," and "We Thank the Heavenly Father." Make a simple prayer about the flowers and for the person who is to receive them. If the shut-in is a neighbor go with the children to deliver them immediately, returning for the story period. If this is impossible, call a larger boy or girl as a messenger and send the flowers before the children are dismissed.

What Older Boys Say About the Church School

(Continued from page 4)

To a certain extent they tried to dodge any need of personal preparation, but finally came to the conclusion it was necessary. They decided that the assignment of special subjects to individuals to be reported on the next Sunday was the best method.

The boys felt that objections two, five, six, eight, and eleven, while very real, could be overcome by making the church school more interesting, and that these objections were excuses rather than reasons.

The third objection was probably of equal importance with the first. Every boy accused the church school of lacking variety. One boy said he knew "what the opening exercise would be next Sunday," and then added, "It will be the same as it was ten years ago." They felt that if some sort of a representative body, made up of the girls and boys was farmed, they could help overcome this if it were put

up to them. They felt also that it would help if the various classes took their turn in the opening exercise. Certainly, they emphasized that if the church school was to hold the older boys there must be more variety.

The fourth point was a lack of welcome. New members were not made to feel at home. It is true that they are often introduced to the group, but there is no effort on the part of the group to take the new member into the conversation. The boys suggested a reception committee whose duties would be to see that each member did all he could to make the new member feel at home. They also said it helped to have the superintendent and pastor know and welcome new members.

Boys quit because of chums quitting. There was only one solution with the boys, and that was to get the chum. The same was urged in the case of the girls, for they

believed that girls held boys to the school as well as lured them away.

At the closing session of the conference, the boys decided to bring these findings before their church school and endeavor to help reach the older boys in their community. What the outcome of this conference will be remains to be seen. It at least brought before the church-school workers the boys' point of view. There are few new thoughts, but they reemphasize the need for church-school leaders to get busy if they are to hold one of the most important groups of the school.

Two things stand out with great boldness: first, the accusation that the church school is undemocratic, and second, that the devotional training amounts to almost nothing so far as the older boy is concerned. How many church schools are tackling these two problems which, from the boys' point of view, are of the most importance?

Current Motion Pictures



International Church Film Corp.

From The Good Samaritan

THE following films we have chosen from the bulletins issued by The National Motion Picture League, 381 Fourth Avenue, New York City, New York, as a guide for those workers who are using the motion picture in their school or church. Each picture has the indorsement of the league that it is not only suitable for adults but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving-picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the exchanges listed is New York City unless otherwise indicated.

The Good Samaritan. 1 reel. Exchange, International Church Film Corporation. This is an unusually good picture for the Sunday school. The picture gives a modern interpretation of the parable as well as the Bible story. As the film is only one reel in length, it can easily be given during the opening session of the Sunday-school hour. The story should first be read by the whole school responsively or by a very good reader, a Junior or Intermediate pupil if possible.

The Holy Land. 1 reel. Exchange, New Era Films, Chicago. Life and customs of the Holy Land.

Edgar and Teacher's Pet. 2 reels. Ex-

change, Goldwyn. Booth Tarkington's Edgar Series. Comedy.

In the Heart of the Shell. 1 reel. Exchange, Universal (Educational Division). Juvenile story.

When a Feller's Nose Is Out of Joint. 1 reel. Exchange, Beseler Educational

Film Co. Little Boy is jealous of baby brother. Juvenile comedy-drama.

The Courage of the Commonplace. 5 reels. Exchange, New Era Films, Chicago. Young man has the courage to do commonplace things in the face of ridicule. (Non-theatrical.)

The Pied Piper of Hamlin. 1 reel. Exchange, New Era Films, Chicago. Folk tale. Juvenile drama. (Non-theatrical.)

Made Game. 1 reel. Exchange, Goldwyn. Making footballs, boxing gloves, fielder's gloves, catcher's mitt, and baseballs.

Playthings of Childhood. 1 reel. Exchange, Goldwyn. Making a toy piano, tuning and marking for the keys, assembling and placing the keys in position, making a doll, painting by spraying, putting in eyes, making doll's shoes, dress-making, making circus animals and doll's house.

Heart of the Sky Mountains. 1 reel. Producer, Prizma. Exchange, Select. Yosemite Park, Illilouette Falls, Vernal Falls, Nevada Falls and Yosemite, the highest cataract in the world.

Little Journeys to National Shrines (Boston). 1 reel. Exchange, International Church Film Corp. New State House, Old State House, Shaw Memorial, feeding pigeons on Boston Common, Faneuil Hall, Quincy Market, Paul Revere House, Old North Church, New Old South Church, Public Library, Phillips Brooks' Church (Trinity), Cambridge Bridge, Charles River Esplanade, the Fenway, Museum of Art and statue of the Great Spirit, Bunker Hill Monument, Washington Elm, Longfellow's home in Cambridge, statue of John Harvard, Harvard College, Memorial Hall, Boat House, Public Gardens, the route of Paul Revere, Minute Man statue, Lexington, Old Meeting House, Lexington, Orchard House, etc.

Home of the Seminoles. 1 reel. Exchange, Goldwyn. Everglades of Florida, showing the life and customs of the Seminoles.

Paris the Beautiful. 1 reel. Exchange, Cinema Classics, Inc. Kinetograph Review. Parc des Buttes, Chaumont, Museum of the Hotel de Cluny, Church of St. Etienne-du-Mont, Palace of the Luxembourg, Hotel des Invalides, Dome des Invalides, Bois de Vincennes, Moulin de La Gallette, Lakes of the Bois de Boulogne, Grand Opera National Academy, Rue de L'Abrevoir at Montmartre, Basilique du Sacre-Coeur, Champs Elysees, Arc de Triomphe, Monceau Square, Petit Palais, or Palais des Beaux Arts, Grand Palais, Pont Alexandre III.

Sundown. 1 reel. Exchange, Beseler Educational Film Co. Robert Bruce scenic.

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